

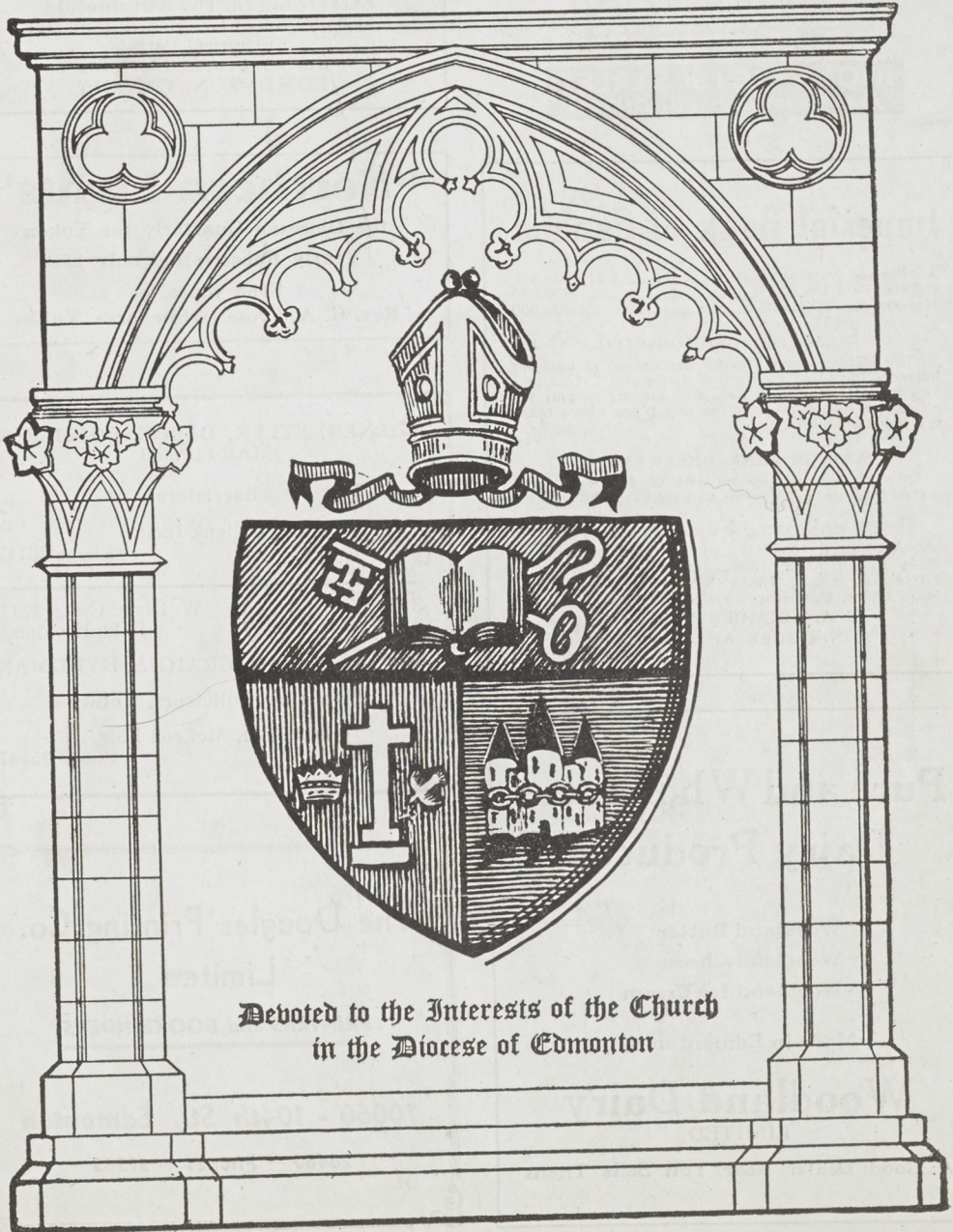
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, APRIL, 1940

No. 120



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Editorial

THE YOUTH OF THE CHURCH

Lord Halifax, in speaking to the students of Oxford University, remarked that the issues of the present conflict were in the hands of the youth of the world.

In Germany the honourable instincts of self sacrifice and devotion of the youth have been harnessed to what they conceive to be the great mission of the German People. They have been mobilized by the million by leaders to whom they would give wholehearted allegiance and for whom they would willingly die. If in like measure there was no corresponding determination on the part of the youth of England then he felt we should have to hand over to an aggressive militarism the things we most cherish without a struggle. He felt that if such were the case the prophecy of Lord Grey on the eve of the last war would indeed be fulfilled. "The lamps are going out all over Europe and we shall not see their light again in our lifetime."

The present conflict is after all only the focal point of the forces engaged in an ever present universal continuous struggle of Good against the Wolves of Hell. It is merely one battle, with perhaps motives and issues not clearly defined for some, but one battle nevertheless in which the eternal warfare of the spirit is concentrated for the time being.

It is true that the words of Lord Halifax are of the greatest concern and sound very ominous in our ears. It is much more true when we apply the principle and the spirit of his words to the Church.

There never was a time in the history of our Church when its leaders needed to pay more attention to the youth. The mobilization of their spiritual idealism, and their capacity for sacrifice; the training of their minds and the molding of their characters; and above all the capturing of their affection and their allegiance—these are matters of the most vital concern to our Church. Young people are thinking openly and honestly today and will not give themselves to any cause they deem unworthy of their allegiance. If there is a lag and a lukewarmness on the part of the young people towards the Church it behooves that Church to examine its motives and its methods and to enquire of itself why youth will have nothing to do with it.

If the Church is to make its proper contribution to the solution of the world's difficulties, its ills and its troubles, it must have the driving force of its youth as well as the wisdom of its age. These constant fresh streams of energy, idealism and enthusiasm must become an available source of supply. Above all, it is most important that the Church captures the allegiance and the affection of the youth before so called ideologies and -isms attract them with their moth-and-candle destructiveness.

The Anglican Church has been very tardy in recognizing the challenge of youth. One has only to recall the persistent battle Archbishop Temple has fought on behalf of the S.C.M. Our conservatism and fear of new things. Our somewhat obscurantist attitude on everyday questions and our traditional coldness have militated most effectively against a Crusade for Youth.

Here in Edmonton a revival in the Anglican Young Peoples' Association has been noticed. It is to be hoped that clergy and people alike will not miss the boat a second time and leave it to drift into uncertain waters or to be piloted by enthusiastic but inexperienced hands into the backwash of abortive efforts.

Bishop's Appointments

The Bishop of the Diocese has made the following appointments:

The Rev. Canon S. F. Tackaberry, to be Arch-deacon of Edmonton South.

The Rev. A. M. Trendall, Rector of All Saints' Cathedral, to be Canon of the Diocese of Edmonton.

The Rev. G. P. Gower, Rector of Christ Church, Edmonton, to be Canon of the Diocese of Edmonton.

The prayers of the whole diocese have been continually offered for our Bishop, who has been sick.

We are glad to be able to report that he has returned home from hospital and is making good progress towards recovery, and we pray that he may soon be completely restored to health once more.

Diocesan News

WESTERN CLERGY RELIEF FUND

The response of the whole diocese to the appeal for the relief of the clergy in the distressed areas has been excellent. The Diocese was asked to raise the sum of \$500. The following parishes have made contributions as listed.

Personal:

The Bishop	\$ 10.00
Clark Lumber Co.	5.00
Mrs. Frear, Glenevis	5.00

Parishes:

All Saints' Edmonton	\$100.00
Bittern Lake	5.00
Daysland	11.25
Edgerton	15.60
Hardisty	8.85
Hughenden	4.50
Jasper	9.15
Leduc	7.10
St. Michael's, Edmonton	2.50
Millet	4.50
Provost	16.75
Ponoka	9.00
Vegreville	10.00
Vermilion	14.00
Wabamun	10.00
St. Stephen's	8.60
Wainwright	11.00
Wetaskiwin	12.00
Sterco	6.00
Manville	20.00
St. Mark's, Edmonton	1.50
St. Mary's, Edmonton	10.00
Luscar	2.50
Cadomin	2.50
St. Peter's, Edmonton	11.50
Holy Trinity, Edmonton	66.70
Foothills	39.00
St. Luke's, Edmonton	10.00
St. Faith's	20.00
Christ Church	111.70

\$581.70

G.B.R.E. PUPILS' EXAMINATION

The annual examinations of those Sunday School pupils who have been taking the G.B. R.E. course of studies will be held on Saturday, May 4th.

We are hoping that a larger number of pupils will write the examinations than in previous years, and all applications for papers should be sent to the Rev. W. N. Nainby, Ponoka, by April 6th.

EDMONTON DIOCESAN BOARD

The 26th annual meeting of the Women's Auxiliary in the Edmonton Diocese was held at All Saints' on March 6th, 7th, and 8th. The Cathedral was filled to capacity at the opening service of Corporate Communion. His Lordship the Bishop was celebrant, assisted by Rev. A. M. Trendall, Rector of the Cathedral, Canon Leversedge, Canon Tackaberry, and Rev. W. H. Hatfield.

The Bishop also gave the address. Immediately after the service luncheon was served in the Parish Hall by All Saints' W.A. when two hundred and eighteen were present. The tables looked very gay, with streamers of green and gold, the W.A. colours, and daffodils and narcissus sent from the coast by Mrs. R. P. Lefroy, All Saints' President. Mrs. W. B. Chamberlain, the President of the Board, presided at the head table and guests invited were: Rt. Rev. A. E. Burgett, Rev. A. M. and Mrs. Trendall, Rev. L. D. and Mrs. Batchelor, Canon Tackaberry, Canon Leversedge, Rev. W. H. Hatfield, Mrs. H. P. Reid, Mrs. F. Lowle, Mrs. W. Miller, Mrs. Adams, Mrs. Vernon Barford, Miss Violet Brown, Miss Niblett, Mrs. H. B. Collins, Rev. H. D. V. Hunt, Rev. G. Elliott, Rev. R. M. Boas, Mrs. Gee and Mrs. Petch. 21 letters of greeting were read and Mrs. W. Miller of St. Faith's welcomed the delegates, and Mrs. A. Adam of Wainwright replied.

The business session opened at 2 p.m. when 13 city and 38 out of town branches were represented. Two letters were read by the corresponding secretary, one from Mrs. H. A. Gray thanking the W.A. for the cable and W. A. cross of flowers which was sent when Bishop Gray passed away. The other an acknowledgment from Lady Tweedsmuir of a letter of sympathy sent to her on the death of the Governor-General.

The President's address followed and I wish it were possible for me to give it to you in full. Mrs. Chamberlain thanked the W.A. members for loyal support and courage under difficulties at this time and asked us not to be discouraged by the tasks which lie ahead. By prayer and faith we can overcome all difficulties. The Bishop's message to us during his "Hour" was most helpful and encouraging. His Lordship pointed out many difficulties and needs in the Diocese and later in our deliberations and voting of funds we hope that in some measure we were able to help him. The Jubilee fund being closed, a new fund to be known as The Home Mission Fund has been started with quite a nice amount being contributed by the W.A. already. All through the three days

meetings reports of all the officers were most satisfactory. A few printed copies of reports are still available for any who would like one, from Mrs. H. B. Collins, 9707 107th st. Also copies of the talk given by Rev. R. N. Boas on The Church Boys' League which is most interesting.

On Wednesday evening at the missionary service in the Cathedral Rev. A. M. Trendall gave an address which those of us who heard it will long remember. Thursday morning's session was opened by Litany of Peace by Rev. L. D. Batchelor and a busy day followed with reports and the voting of funds. The election of officers resulted in the following list of those who will fill the offices for the coming W.A. year. The Patron and Honourary Officers were appointed by the Executive immediately follows the meetings. Patron, Rt. Rev. A. E. Burgett; Hon. Pres., Mrs. A. Petch; Hon. Vice-Presidents, Mrs. G. McComas, Mrs. E. J. Fream. President, Mrs. W. B. Chamberlain; First Vice-Pres., Mrs. P. Orriss; Second Vice-Pres., Mrs. W. J. Miller; Recording Secretary, Mrs. H. Gutteridge; Corresponding Secretary, Mrs. H. B. Collins; Treasurer, Mrs. H. P. Reid; Dorcas Sec-Treas., Mrs. H. Wilson; Girls' Sec-Treas., Mrs. S. F. Tackaberry; Junior Sec-Treas., Mrs. A. Wills; Little Helpers' Sec-Treas., Mrs. F. J. Fishbourne; Boys' Sec-Treas., Rev. R. N. Boas; Literature Sec-Treas., Mrs. G. P. Gower; Living Message Sec-Treas., Mrs. H. P. Rock; United Thank Offering Sec-Treas., Mrs. J. W. Robinson; Extra Cent a Day Sec-Treas., Mrs. L. Marsden; Missionary Sec., Mrs. W. Nainby; Social Service Sec., Mrs. L. C. Conn; Hospital Convenor, Mrs. W. Kent; Prayer Partner, Mrs. C. L. Clibborn.

A social evening on Thursday proved a great success and many hope it will be repeated on future occasions. His Lordship the Bishop received with the President, Mrs. W. B. Chamberlain.

Holy Communion was celebrated by Rev. A. M. Trendall on Friday morning, and reports occupied the morning session. At 12.15 in the Cathedral we enjoyed another of Mr. Vernon Barford's organ recitals and two solos by Miss Violet Brown, and at 2 p.m. we assembled to finish the remaining business and extend our sincere votes of thanks to all who had made the meetings so successful, so helpful and so happy. The three days' conference closed with the Benediction, pronounced by the Bishop.

We were all very grieved to hear that His Lordship was taken ill soon after the meetings and was in hospital for some time. We are glad to be able to say he is so far recovered to be able to return to his home. We wish him a speedy and complete recovery.

—Lilian Collins.

THE CHURCH BOYS' LEAGUE

THE REV. ROLLO BOAS

At the recent diocesan gathering of the W.A. I gave a full description of the C.B.L., its purpose, its program, and the means used to reach that end. A new-found interest and enthusiasm

for this boys' organization was very apparent. While there used to be a diocesan set-up for this work, it had slipped into the back-ground, and its revival has almost been fresh news to many. People from about 15 parishes expressed their hope that a C.B.L. could be formed in their parish. A list of these persons has been kept; and as time goes on, a full investigation into the possibilities of each will be made. Another step was also taken, the diocesan gathering of the W.A. appointed a secretary for the C.B.L. in the person of the writer of this article.

At present, all the organizing efforts for the C.B.L. will have to be made through correspondence. There is being prepared a full description of all that is necessary to be known about the C.B.L. It includes such items as: "What is the purpose of the C.B.L." "Who are the boys to begin a C.B.L. within a parish" "Where, and When should they meet" "What is the order of a meeting" "What are the duties of the officers" "What about fees" "What are the pledges, and how are they taught" "All about the badge system" "The mission study, and how to get it across" etc. This will be mailed to anyone who is interested in the possibility of the formation of a C.B.L. within their parish. You, who may read this article, many not be the person who will carry out the task of forming a C.B.L. within your parish, but your interest in the same and the fact that you have taken a step towards enlisting the interest of others may be all that is needed. So, I ask you whether you have a group of junior boys, from the age of 7, 8 on to 14 or 15, who are not formed into any organization under the name of the church. Write me a note, and I shall do the rest.

Now, as to the C.B.L. itself. Firstly, this organization is under the control of the Women's Auxiliary and the G.B.R.E. The former organization takes the lead in the matter of personnel, organization and finances. However this does not mean that a leader of a C.B.L. has to belong to the W.A. or even to the S.S. The connection between the two organizations is that our S.S., the local part of the G.B.R.E. seeks to teach the child about Christ and His Church; and the W.A. is that organization which has as its chief concern, missions. These are the two primary objects of the C.B.L. It seeks to help the boys express all that they learn in S.S. about Jesus and His church, and also to include them in the spreading of the gospel, that is, missions. At the same time, the boys are given everything that they could wish for in a club. This includes their games, being an officer of a club, paying in dues, the gang instinct, hero-worship, stories, pictures, and above all, badges that they can earn and wear. Summer camps are also included in the C.B.L. program. What the C.B.L. actually does is provide our church boys with everything a club can offer, and at the same time train them and lead them towards following Christ, using their church to the glory of God, and making them intelligent, enthusiastic in missions. Any club is not sufficient, when the boys concerned are to be men of the church of tomorrow. It

is still in our hands to help mould the future of our men-to-be, and thus this strong appeal to all church people to seriously consider the possibility of forming a C.B.L. within their parish.

THE PROBLEM OF ORTHODOX IN THE COUNTRYSIDE

Our Orthodox brethren keep Easter by the old calendar. As a Canadian, I am sorry about this. In a country where by far the greatest number of Christians keep the traditional date, the Orthodox Church might do well to adapt herself, and many of her bewildered people appear willing to do if given a lead.

I am frankly worried about these increasing numbers of mid-Europeans of the Orthodox Church. They go untaught and unled, and naturally drift into paganism because neither their own Church nor our own Anglican Communion in this new land appear to have any shepherd instinct or policy. I speak, of course, of new settlers in the countryside, chiefly of Ukrainian origin.

A conference of priests of Anglicans and Orthodox Communions in this Diocese might clarify the situation. Most of their clergy speak English fairly fluently. The Roman Church does not hesitate to tackle the problem of Polish Immigrants, while the United Church of Canada has Ukrainian congregations here and there.

And we, what shall we do, as heirs of English Catholicism, with so much amazing missionary work to our credit in every part of the world? Here is a growing problem right in our own path. Do we pass by on the other side?

—Colin Cuttell.

Rural Deanery of Edmonton

HOLY TRINITY, EDMONTON

THE REV. CANON G. G. REYNOLDS

The Rector wishes to thank Canon Tackaberry, Canon Clough, Rev. P. A. Rickard, Rev. W. H. Hatfield, Rev. A. M. Trendall and above all the Bishop for the help they have given and their kindness in visiting him during his sickness.

Canon S. F. Tackaberry was particularly kind in that he gave instruction to the confirmation classes for four weeks.

All members of Holy Trinity, Edmonton, are deeply grieved to hear of the Bishop's illness and rejoice in his gradual steps towards recovery.

A confirmation class was all ready for confirmation on Palm Sunday. Some 40 people, 20 adults and 20 juniors. The Bishop being unable to give confirmation, these candidates made their first communion on Easter Day since they were all "ready and willing".

The Easter Services were wonderful and the

communicants (540) braved the stormy weather. The large number of young people was a great feature.

The A.Y.P.A. held a tea and sale of home cooking on Wednesday, March 20th at the home of Mrs. W. E. Roberts. Mrs. Reynolds and Mrs. Greenwood poured, Miss Barbara Woodhead, with the hostess Mrs. Roberts, received. In spite of bad weather and bad roads the tea was a great success and the A.Y.P.A. plan to give the proceeds towards the mortgage on the church. Well done, the A.Y.P.A.

The Parish Guild sent a cheque to the Vestry for \$150.00 towards the mortgage principal. Well done the Parish Guild.

Holy Trinity will be able to reach the \$50.00 asked for in the Special Mission appeal and a cheque will be sent in at the end of the month. Many thanks to the kindly missionary hearted people and organizations that made this possible in spite of the many other calls made on them at this time.

The Choir, under Mr. Herbert Wild, presented Stainer's "Crucifixion" at 8 p.m. in the church Good Friday evening. It was a lovely performance and greatly appreciated by all who heard it.

The J.W.A. plan a tea and sale of home cooking in the church basement on Friday, March 29th. A special sketch will be given in the course of the afternoon.

The Rev. A. H. Harding Priest, Western Secretary, plans to visit Holy Trinity on Sunday, speak to the Bible classes at 10 a.m. and preach at Morning Prayer.

CHRIST CHURCH

REV. G. P. GOWER

A Call

The trumpets that sounded for Jesus on the other side call us to action. This seems to me to be the meaning of Easter. On to Whitsunday. On to Pentecost and Power.

"Come, then, let us take to battle, to toil each to our parts, each to our station. Let us go forward together. There is not a week, nor a day, nor an hour to be lost."

What we stand for, let us be ready to support and defend if need be with all that we have. It's a fool's dream to think that Christian values can be preserved without the Christian Church. One might as well try to dispense with the rose and try to preserve its scent.

Easter Day

The inclement weather seemed to have little effect on the attendance of the Easter Services. The Festival was a most inspiring one in every way. The total number of communicants throughout the octave reached the large total of 472. We were glad we were able to provide a Sanctuary all colour and light and song which presented such a contrast to the drabness of the day outside. The duties throughout Lent culminating in the detailed preparation for Good Friday and Easter with the large increase of communicants are very arduous in a parish of this size and we were glad to have the help and the inspiration of Canon Barfoot whose addresses on Good Friday were appreciated by all who

heard him. He also took a Preparation Service on Easter Saturday evening for the A.Y.P.A. and preached on Sunday morning. We are very grateful to him for his message.

Easter Offering

The total Easter Offering amounted to \$468.59 and was made up as follows:

Special Envelope	\$189.49
Open Offertory	\$120.80
Current Exp. Envelope	\$116.30
Building Fund	\$ 42.00

The Rector and Vestry wish to take this opportunity of thanking all those who so kindly responded to their appeal for a generous offering as a Thanksgiving on the occasion of the Thirty-First Birthday of the Parish.

Western Clergy Relief Fund

We are glad to be able to report that we exceeded our objective of \$100.00 for the Relief Fund. The Lenten Self Denial offerings for this purpose reached the total of \$111.71.

Mortgage Redemption Fund

The total collections for this fund this year to the end of March amounted to \$316. Our debt is being steadily reduced and we hope the end of 1940 will see us clear of all obligations.

Women's Guild

The Guild held a very social meeting at the home of Mrs. F. King on March 27th. Mrs. Carey and Mrs. Neely were hostesses for the occasion.

Woman's Auxiliary

The Annual Easter Tea attracted a very large crowd on Friday, March 29th. The proceeds amounted to \$50 and are to be devoted to the missionary pledges.

J. W. A.

We extend hearty congratulations to Gladys Rowsell on winning the Bishop's prize which was presented at the rally held in Christ Church on Thursday, March 28th.

Anglican Girls' Council

The members of the A.G.C. attended a Candle Lighting Service and Installation of Officers in Christ Church on March 29th. Following the business Mr. Garth Walker gave an illustrated lecture on the Amsterdam Conference and his travels in Britain and Holland on that occasion.

Youth Leadership Conference

We were glad to welcome the Rev. A. Harding Priest, Field Secretary of the G.B.R.E. who conducted the opening sessions of a Youth Leadership Training Course in Christ Church on Saturday, March 30th.

Religious Films

On Good Friday evening with the co-operation of the choir who sang parts of "Olivet to Calvary" moving pictures presenting the story of the Crucifixion were shown in the church. This supplemented the silent films which allow for restrained comment, were most effective. There are great possibilities with this new method of spreading the "Good News".

ST. FAITH'S

On February 23rd a very enjoyable social evening was held in the parish hall when the Men's Guild, under the management of Mr. A. Pirie, gave an entertainment consisting of a display of conjuring and ventriloquism by Sergt. Conell and musical numbers by Misses Zoe Boucher, Dorothy Browning and Mr. A. Pirie vocalists, and Bert Ward piano-accordion. Accompanist was Miss Thelma Dobson.

We are endeavouring to raise our quota towards the Primate's Western Missions Appeal, by means of special subscription envelopes and collections at our week-day Lenten services. Results to date are quite encouraging.

Rev. A. Love is preparing a number of candidates for confirmation, in the hope that our beloved Bishop will soon be restored to health and able to administer the "laying on of hands".

Under the auspices of the W.A. Mrs. Pattison, assisted by Mrs. Mutter, convened at St. Patrick's tea and sale of home cookery, on Friday, March 15th; this was an unqualified success. I was not there (being a mere man) but was told it was a delightfully happy event; the fair waitresses were decked out in beautiful shamrock aprons, the tables decorated with real shamrock and motifs to harmonize. Delicious refreshments, Irish music and dances, all combined to make it a most enjoyable time. Mrs. C. F. A. Clough and Mrs. W. J. Miller received; Mrs. A. Love and Mrs. Jos. Carter poured tea.

On Sunday, February 25th we were greatly honoured by a visit from the Bishop. His Lordship celebrated Holy Communion, assisted by Rev. A. Love.

ST. MARY'S CHURCH, HIGHLANDS

THE REV. C. STOREY

It has been said that there is no end to beautifying a church and this seems to be the case with St. Mary's. The latest enhancement is a grilled arch above the sanctuary, and new choir vestment cupboards. Thanks are due to Mr. J. Gee for so graciously doing this work. Thanks are also due to the donor of the reflector lights. The building fund is now completed and the vicar and vestry wish to extend their thanks to all who assisted financially and materially.

A plan is now completed for remodelling of the grounds and anyone wishing to donate shrubs or trees for a memorial or otherwise are asked to get in touch with the vicar.

W.A. — Under the auspices of this branch a movie picture entitled "A Trip to California" was shown by Mr. A. Paterson in the parish hall. There was a large attendance and all who saw it voted "well worth seeing".

A spring tea is to be held in the vicarage from 3 to 6 p.m. on Wednesday, April 17th. Please not address, 11209 68th Street.

Junior W. A. — The annual tea and sale of home cooking was held in the parish hall on March 27th, and proved to be very successful. Mrs. Galpin wishes to extend thanks to all who so graciously assisted.

A.Y.P.A. — Recently this branch sponsored two plays and they were produced in the parish

hall. "The Ugly Duckling" by the St. Faith's branch, and "Boy Meets Family" by St. Mary's branch. All who witnessed the plays voiced a splendid show.

A debate was held in Christ Church parish hall between St' Mary's and Christ Church branches, the former speaking to the affirmative and the latter to the negative. The subject being "Conscription of Wealth during war-time", the result being that the house defeated the resolution.

The Good Friday and Easter services were well attended.

ST. STEPHEN'S

REV. J. C. MATTHEWS

Sunday Services: 8 a.m. 11 a.m., 7.30 p.m.

Sunday School — Juniors 10 a.m. Seniors and Bible Classes 10.30 a.m.

Weew Day Services: Holy Communion, 7.30 a.m. Monday, Thursday and Saturday, and 10 a.m. Wednesday.

Baptisms: Sunday, 4.30 p.m. or by arrangement.

Confirmation Calsses: Now being held.

Sacrament of Penance: Sat. 7.30 p.m. and by arrangement.

The Good Friday and Easter Services were well attended.

The Rev. Fr. Clarke, of Mayerthorpe, conducted the Three Hours. We are very grateful to him for coming. The Rector was able to hold services at St. Matthew's Mission and St. Michael and All Angels'.

St. Stephen's Cubs are to go to camp at Kapasiwin for the first week in July.

The Choir rendered special music on Palm Sunday evening and gave of their best for the celebration of the Easter Festival.

The monthly meeting of the Men's Guild was very well attended, almost every member being present. It was decided to hold an initiation at the next meeting for the purpose of admitting four or five new members; and that an invitation be given to St. Faith's members to attend on that occasion. It was decided to make a 100 per cent. attendance at the Corporate Communion which happens this year on Easter Sunday. Bros. Searle and Taylor were appointed sick visitors for the Guild and Bros. Dodd and Gregory for church mefbers.

Letters are to sent to Bros. Goldring and Greene who are serving in His Majesty's forces.

It was decided to take up the matter of membership in the Canadian Society for the Control of Cancer at our next meeting.

Special prayers were offered by the Rector for the Bishop's recovery and also for members of His Majesty's forces.

After tea we settled down to listen to a lecture by Bro. Patterson on the "Why and Wherefore of Mines". A lot of information was gained on this subject and after listening to the accounts some of the dangers to which miners are liable we decided that it would be more comfortable in the trenches.

Regular Minstrel Troupe rehearsals are being well attended and members are becoming troupers of the first calibre.

St. Hilda's Guild

The members of St. Hilda's Guild wish to express their thanks to Mrs. G. Robinson for her kindness in lending her house for a needle-work shower.

The members are putting on a party in the parish hall on Friday, April 5th at 8 p.m. The tickets can be obtained from any of the members. The proceeds are for the Sunday School work. The Guild invites everybody to come and have a good time.

The Altar Guild

The members of the Altar Guild wish to thank Miss Moody for her generous donation, and also Mrs. Swallow for her gift for marmalade for the sale. The Altar Guild's Rule is that funds shall come from dues and gifts of active and associate members — and from unasked for offerings.

St. Matthew's Mission

We were very fortunate on Good Friday in being able to have the Rector for part of the Three Hours.

On Easter Sunday the church was full. The Sunday School children offered their Lenten savings boxes. It was a beautiful service — the choir singing so sweetly. Miss Berle Barnes is to be congratulated on her training of the choir.

Mrs. H. Taylor celebrated her 80th birthday on March 18th. Flowers were sent to her by the W. A.

The social committee is having a whist drive on Friday, April 5th.

Baptisms— Norman Ernest Davey, St. Stephen's, March 3rd; Marjorie Jean Lopeman, St. Stephen's, March 10th; Frank Amos Lopeman, St. Stephen's, March 10th; Jacob William Ondrack, St. Stephen's, March 24th; Ralph Eldred Cudmore, St. Michael and All Angels', March 17th; Audrey Georgina Scheer, St. Michael's and All Angels', March 17th.

ST. MARK'S

THE REV. P. A. RICKARD

The semi-monthly meeting of the Young Womens Group of St. Mark's, was held at the home of Miss R. Clark, with the president, Mrs. F. Haden, presiding in the chair. Plans were made for a St. Patrick's shower tea, to be held at the home of Miss E. Haden, on Thursday, March 14th.

The Young Wofen's Group of St. Mark's held a St. Patrick's tea (shower) at the home of Miss E. Haden, on Thursday, March 14th. The tea was very well patronized by ladies of the parish and visiting ladies, Mrs. P. A. Rickard and Mrs. Ledgard.

A Special Easter Service for the children of St. Mark's Sunday School, was very well carried through on Easter Sunday afternoon. The "Brownies" under the leadership of Miss M. John, the "Girl Guides" under the leadership of Miss R. Davy and Miss G. Wilkins, marched to the service in full uniform. The members of the two senior Sunday School classes, under the direction of Miss L. Simons, represented the choir. The choir rendered an anthem "Hail the Victor"; a solo was rendered by Miss N. Dur-

Issues at Stake

IV. — JUSTICE AND INJUSTICE

By Rev. Ebenezer Scott, M.A., B.D.

Mr. Chamberlain again knew his people well when, after Bad Faith, he named Injustice as one of the "evil things" against which the British Empire was taking up arms. We take a peculiar pride in British justice. We like to see "fair play" and "play the game". We sum up our highest praises of a man when we call him a "gentleman". The British courts of justice are the most impressive example of this tradition of our race. There is nothing like a public trial in a British court for getting at the kernel of truth in the most complicated case.

Justice is, indeed, one of the most royal words in the language of all humanity. Yet it is remarkable how little our Lord has to say about justice. The "just man" of Scripture is rather the "righteous" man; and it is in this wider, more generous, complete sense in which our Lord uses the word.

Christian justice, moreover, is to be interpreted in terms of Divine love. Is it too much to claim, then, that our British notions of justice rise above the mere sporting or gentlemanly level? We might quote many sayings from our great masters of speech and thought, which prove that this conception of Christian justice, as compounded of righteousness and mercy, has lodged itself deeply in the minds of our people. The words of the greatest of them all occur to us at once:

"earthly power doth then show likest God's
When mercy seasons justice."

"The extreme of justice is injustice," another has said.

Christ does not view men as masses, but as souls, with their own individual rights and feelings and needs. In this, British justice is essentially Christian in its principles and aims; and with this we come to the sharpest Issue at Stake with Hitlerism.

Even the Old Testament begins with the chosen people, not the chosen soul, as the object of God's care; though the true genius of the Old Testament reveals itself as it expands, especially in the prophets, into the larger vision of the God and Father of all mankind. But Hitlerism begins with the state, and ends with the state. Right and wrong have no meaning except as defined by the state. The state directs the life, and owns the conscience, of every one of its subjects. This is the root of the injustice under which Germany itself is suffering and which it is inflicting on other countries. With our own long experience of personal freedom, we find it difficult to believe that all the German people are, in their hearts, content to live under a tyranny. But it has become plain that the present tyranny in Germany is an issue for the whole world. The absurd doctrine of racial superiority, with which the system has been bolstered up, has led, with fantastic and cruel logic, to the infamous persecution of the Jews, a race whose glory, not whose shame, it is that they are citizens of the world, as well as of the various countries over which they have been scattered. The general religious persecution, both of Jews and Christians, is a natural development of tyranny. But Hitlerism has made its greatest mistake, even for itself, in laying unjust hands upon nations outside Germany. Germany must learn that each individual nation has its own right to exist. All the nations, and all the individual people within them, are, in Christian language, members of the chosen family of God.

We are thus brought back again to the grand issue of God,—God and evil, God and injustice. The exultation of the state as the supreme power in human life comes to a pitiful anti-climax in the substitution of the state for God Himself, and the concentration

of all the religious instincts of humanity in some one man, as in some tribal deity, who impersonates the state, as a profane caricature of God.

Our God, even robed in the majesty of His justice, is a God of love and mercy. We must remember this when our victory in the present war is won, and we seek to build up a new world of peace. Meanwhile, our pride in British justice should stand us in good stead as we are fighting the battle. We can appeal to the God of justice. "Shall not the Judge of all the earth do right?"



Comments Original and Otherwise

"Curate"

GRACIE FIELDS AND THE SOLDIERS

We have all, I suppose, read about Miss Gracie Fields, that talented lady, who went to France to sing for the soldiers. Here is an incident in that connection reported by the Church Times. Towards the end of her programme on Christmas Day she said "Lads, it's Christmas night. Let's sing a carol together." And they sang "O come all ye faithful", the hundreds of men obviously knowing the words. Then Miss Fields finished her programme with Gounod's *Ave Maria*, which was more vehemently applauded than all her other songs.

LILY WORK ON THE PILLARS

Recently I listened to a sermon on the text "Upon the top of the pillars was lily work". The reference of course was to the pillars that held up the cedar beams in Solomon's temple. On the top of these pillars was an attractive tracery of carving which was very pleasing to the eye of every one who looked at them. This fact the preacher treated as an allegory. Even so the life of the disciple of Jesus Christ should be attractive as well as upright and righteous. If we Christians are not making religion beautiful and loveable, then we are actually putting stumbling blocks in the way of the young people in the community where we are living. The sermon gave me much to think about along the lines indicated. It occurred to me also that it would be a very proper subject for a sermon addressed to a gathering of clergy. Attention in that connection could be called to the sermons carelessly scrambled together, not because the preacher had a message that he wanted to get over to his people, but only because a sermon of some kind was part of the Sunday worship. Attention could also be called to some other matters that fail to recommend the religion which the parish priest is set apart to advocate, such as lack of punctuality in commencing the Service, galloping through the prayers in such a way as to make it impossible for the congregation to participate, inexcusable mispronunciation, trotting about the chancel giving directions instead of careful instruction beforehand, choosing hymn tunes that discourage rather than stimulate congregational singing, reading notices from scraps of paper that often become con-

fused in the speaker's hands, and other such like doings.

Solomon felt that what he had to offer to God should be of the best possible. We the appointed officers of Christ's Holy Church should do no less.

THE PIPER AND THE TUNE

In the Canadian Churchman for January 25th there is a letter with that heading signed by Rev. Godfrey P. Gower, Edmonton, in which is made the statement: "Neither has he (the missionary) anything to hope from the M.S.C.C. which makes the grant for his work, for apparently they disclaim all responsibility for the man they help to put in the field."

In the February number of Church Messenger which reached me at the same time I read that the M.S.C.C. Board of Management has issued an appeal for \$50,000 which is to be made throughout the whole Canadian Church on behalf of the very men for whom Mr. Godfrey says that M.S.C.C. disclaims all responsibility. It seems strange that such a comment should be made by a Western man under the circumstances.

Later on Mr. Godfrey says "The M.S.C.C. represents the whole Church in Canada and is responsible to it for the proper stewardship of the money in the mission field. . . . To hand over to the diocese absolute control of money collected from the whole Church is to perpetuate certain grave historic errors." There I find myself in entire accord with Mr. Godfrey. No one can examine the figures for diocesan overhead in the last Synod Journal issued by the undivided Diocese of Saskatchewan without being convinced of the need of more careful supervision. The need for some sort of supervision is recognized by the Board of Management, and for this purpose a questionnaire is sent out every three years, but the questions asked on the expenditure side are practically useless for the purpose intended, except in so far as they show the stipends paid to the missionary clergy. Common sense would seem to suggest that if there is to be any kind of effective supervision, the proper source of information should be the audited financial statement of each diocese receiving a grant.

(Continued on page 6)

Religion on the Air

By the REVEREND J. E. WARD

It has been asked that some account be given of the activities of the National Religious Advisory Council of the C.B.C., of which the writer is Chairman.

The National Council was formed by C.B.C. to represent the main group of churches and to deal with the national time given to religion on the air. It is now in its second year of working and is responsible for the cross country broadcasts which are heard each Sunday afternoon.

The Council consists of representatives from the Anglican, Presbyterian, Baptist, United Church and the Roman Catholic bodies. It holds itself responsible for the broadcasts put on by these churches and also for those others which are arranged to be given by the Lutherans, Salvation Army, Christian Science, Jewish and other religious groups.

The broadcasts are set forth in the name of worship, a fifteen-minute period being given to the address. It is expected that this shall not contain any matter that would hurt the feelings of any other group and while this is adhered to in the main, it will be easily realized by the public that it is also desirable that men be free to express something more than a mere least common denominator faith. In other words, the broadcasts are meant to show a wide diversity bound by a very definite unity. It has been a great pleasure to us to find the element of unity has been more pronounced than perhaps we could have hoped. We are in fact functioning for the whole religious body of our nation and as far as may be we try to reach that body.

The broadcasts go out in two series, at two-thirty and five o'clock each Sunday afternoon. The denominations are allocated in the main on a comparative membership basis. On the two-thirty broadcast, the Roman Catholic Church is given two periods of ten weeks each, one in the Autumn and one in the Spring. Between these periods, the Sundays are allotted to other groups and among them the smaller units are provided for. On the five o'clock series, called the Church of the Air, the Baptists, Anglicans, Presbyterians and United Churches come monthly in the order named; and quarterly a Lutheran Service is broadcast.

These Services go out over a series of stations from Halifax to Vancouver. The names of these stations may be of interest to the public and they are as follows:

2.30 - 3.00		5.00 - 5.30
CJCB	Sydney, N.S.	
CFCY	Charlottetown, P.E.I.	CFCY
CHGS	Summerside, P.E.I.	CHGS
CBA	Sackville, N.B.	CBA
CFNB	Fredericton, N.B.	CFNB
CHSJ	Saint John, N.B.	
CBM	Montreal, Que.	CBM
CKRN	Rouyn, Que.	CKRN
CBO	Ottawa, Ont.	CBO
CFRC	Kingston, Ont.	CFRC
CBL - CBY	Toronto, Ont.	CBL - CBY
	Chatham, Ont.	CFCO

2.30 - 3.00		5.00 - 5.30
CFCH	North Bay, Ont.	
CJKL	Kirkland Lake, Ont.	
CKGB	Timmins, Ont.	
	Sault Ste. Marie, Ont.	CJIC
CKY	Winnipeg, Man.	CKY
CKX	Brandon, Man.	CKX
CJGX	Yorkton, Sask.	
CBK	Watrous, Sask.	CBK
CKBI	Prince Albert, Sask.	
	Grand Prairie, Alta.	CFGP
	Edmonton, Alta.	CFRN
CFCN	Calgary, Alta.	CJCJ
CKLN	Nelson, B.C.	CKLN
CFJC	Kamloops, B.C.	
	Trail, B.C.	CJAT
CHWK	Chilliwack, B.C.	CHWK
CBR	Vancouver, B.C.	CBR

The speakers are limited to the broadcasting centres of Halifax, Ottawa, Montreal, Toronto, Winnipeg and Vancouver. We are occasionally able to bring in a preacher from some outside point and thus reach other cities as well. In this way we have gone in to Victoria, Saskatoon and Hamilton.

The next Anglican Cross Country Broadcast after the present issue will be on Sunday, April 14th, five p.m., given by the Rev. G. F. Kingston, Bishop-elect of Algoma.

In addition to the National Religious Advisory Council there are local committees in various centres, dealing with C.B.C. time. One of these in Toronto provides the Morning Devotion Service each day at 8.30. It would be of value to know how much of this work is being done across the country and the writer would be pleased to hear from anyone engaged in that work.

The National Religious Advisory Council in addition to this executive work, deals with matters that come before it from time to time bearing upon the Corporation's relation to Religion on the Air.



RESULTS

Deaconess M. E. Robinson recently wrote the Editor of Church Messenger a personal letter about her work. Some parts of it show clearly the value of the work done in a scattered area in British Columbia. In seven months she drove 6,000 miles, prepared 9 for Confirmation of which 6 were adults. "There are 157 members of the S. S. by Post in the parish with 20 sending in answers, as compared with none last year. We have a dear little new church in Clinton given by a retired clergyman in England in memory of his daughter's trip in the S. S. van in 1928. . . The extent of the parish is 5,500 miles . . . One young man came 100 miles in all for his Christmas Communion and brought five young folk with him . . . Twelve years ago he was a S. S. by Post member."

Comments Original and Otherwise

(Continued from page 4)

SOME QUOTATIONS FROM THE SPECTATOR (LONDON)

Quite one of the most interesting pages in The Spectator is that which appears every week under the heading "A Spectator's Notebook" and signed Janus. Here is what he writes about Hitler: "No one man, I suppose, since the world began has been guilty of causing misery half so gigantic, by means half so foul as Adolf Hitler. That of course is a truism, which some report in the papers every day drives home. Hard as it is to single out any one trait in Herr Hitler's character as being more intrinsically evil than another, nothing I think is so repugnant to every sense of humanity and decency, as the mental attitude that treats men and women, with souls and spirits as well as bodies, as mere insentient objects to be moved unresisting hither and thither over the face of Europe as the latest whim of the Fuhrer may determine."

The next quotation is much more pleasant reading.

"A. B. is one of Mr. Chamberlain's Cabinet colleagues. X. Y. is another. More specific than that I cannot be. 'I see,' said someone to A. B. that you have a balloon on Horse Guard's Parade to keep Ministers safe.' 'Yes,' said A. B. 'We call it X. Y. because most of the time it sits on the ground doing nothing. But occasionally they manage to get a move on it; then it goes up in the air and wobbles.'"

In a subsequent number of this same paper there appeared an editorial with the heading President and Pope. Reference was made to the Christmas speeches made by leading men in Germany, France, and England, and also to the letter addressed by the President of the United States to the Pope, and to the speech made at the same time by the Pope to the College of Cardinals. The article concludes as follows:

"But what the President's letter and the Pope's address must mean if they mean anything is that the Europe and the world of the future must be shaped in the light of those Christian principles whose eternal justice Protestant and Catholic equally recognize. They may involve for every country sacrifices and surrenders. If we look for a city which hath foundations, whose builder and maker is God—not Mr. Chamberlain or M. Daladier or President Roosevelt or the Pope—it is God's will for the world that we must seek to discover and, having discovered it, to apply. If King George appeals to "that almighty hand" to guide, he pledges his people to accept the guidance wherever it may lead. And so doing he aligns himself with Pope and President."

BUSINESS MEN AND RELIGIOUS EDUCATION

A Committee of the New York Chamber of Commerce reporting on the needs of the New York schools recommended as follows.

"At this time, the state and the nation find themselves in different conditions and with different needs from those which our country has here-

tofore known, and our educational system must be adjusted to meet these present-day needs. This committee is convinced that the great lack in our homes and in our national life is the lack of true, simple religion.

"We do not want Church differences mixed up in our schools; but we do want our scholars to appreciate and understand the importance of their following and making the most of the faith with which they are identified. We want them to know, and to live by, the basic rules of life which each will find in his own religion. Integrity, kindly human understanding, and true morals are found in each—and those our scholars must know and follow all through their lives if they would build high characters and play the part we need them to play in the future of this nation.

"The United States cannot have or maintain a right system unless it is based on true, religious principles; and therefore, in spite of the fact that some hesitate to include religion in our educational program, we place it first."

All of which applies to our public schools in Canada. An effective system of instruction must be "based on true religious principles". Purely secular education may prove a menace to the future stability and well-being of any people.

THE MOST IMPRESSIVE SERMON

Said a parson to me recently: "The most impressive sermon I heard or read in the year 1939 was the Christmas broadcast of His Majesty the King," and he proceeded to pull a copy of it out of his pocket and read the closing paragraphs. They have already been widely quoted but they are worthy of repetition.

"In the meantime, I feel that we may all find a message of encouragement in the lines which, in my closing words, I would like to say to you:

"I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness, and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.'"

"May that almighty hand guide and uphold us all."

The words quoted by the King so simply and courageously, bring before us the picture of a Father who knows the way, and will not fail the child whose hand has been trustingly placed in his. This is the true philosophy of life, and it cannot be too often repeated or too much emphasized.

A HINT FOR ARMY CHAPLAINS

A soldier serving in the ranks writes as follows in a letter to a Church paper.

In these days, most padres are showing that they appreciate the paramount importance of instruction, without which no Church parade is likely to be of the slightest value; they realize, too, the need for simplicity in their Services, and for simplicity and brevity in their sermons—"He's all right: he gave us only seven minutes."

(Continued on page 8)

GIFTS TO QUEBEC CATHEDRAL

A beautiful silver Chalice and Paten have recently been presented to the Cathedral by Mr. and Mrs. Sannyer Atkin, of London, England, visitors to Quebec this summer. The Chalice and Paten are the work of the late Mr. Omar Ramsden, of London. The Chalice is 8½ in. high. The knob is adorned with beautifully chased bunches of grapes alternating with vine leaves and set with six cabochon sapphires.

Underneath the foot is the following inscription:

To the Greater Glory of God
and for use in the
Cathedral of the Holy Trinity,
Quebec.

The Gift of

Margaret and Sannyer Atkin, 1939.

The following reference to Mr. Ramsden is taken from Saturday Night, of September 19th, 1939:

"Ramsden was born in Sheffield. He spent his youth abroad, but returned to England to devote himself to the revival of the almost lost art of the English ceremonial goldsmith. The beauty of his designs and workmanship made him world-famous. Indeed many of his pieces are regarded as among the finest in existence.

The mazar bowl he made in 1937, to commemorate the fact that this country had three kings in one year, is said to be among the world's greatest masterpieces in pure gold.

In this day of mass production, of easy and quick results, there is something very pleasing, almost inspiring, in the thought of this great craftsman patiently working out his beautiful designs with tools and methods that have hardly changed since the days of the Pharaohs. There are still things that cannot be done by machines."

The kind Donors, who have recently given four mercurial gilt silver chalices, of Mr. Ramsden's craftsmanship, to Westminster Abbey as a thank-offering for their Majesties' safe return from their North American Tour, have expressed the wish to regard this gift as a thank-offering for their Majesties' landing at Quebec last May. Thus does our most recent gift rightly take its place among the plate given in 1766 and 1804 by his Majesty's ancestor King George III.

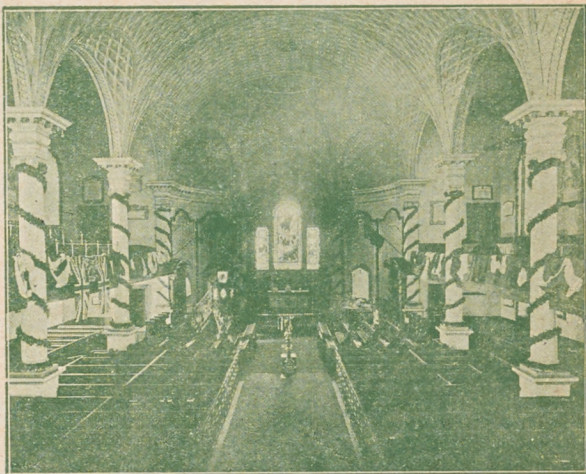


"COME OVER AND HELP US"

The National Christian Council of India is a federation relating the non-Roman Churches and Missions within the Indian Empire. Dr. R. M. Manikam, who visited Canada earlier in the year as a member of the Post-Madras team, is one of its executive officers. Because of its constitution and membership it is particularly well qualified to speak on behalf of the Christian Church in India. Accordingly the following message which it has recently issued to the

churches in Great Britain, the United States and Canada has very real significance.

"The Executive of the National Christian Council voices the conviction of the Churches in India, as expressed by its Indian members that at this time of crisis and opportunity the work of Christian Missions in India must go forward, unhindered and undiminished. It pledges



The interior of the Cathedral of Holy Trinity, Quebec.

itself to do all in its power to meet the present challenge. It pleads, however, for continued and increasing British, American and Canadian help both in personnel and finance. The war with its reaction on Christian work generally, the wide-spread awakening of nationalism, the revival of the old faiths, the open door in many rural areas, the calls for help from different provinces to meet the evangelistic opportunities revealed by recent surveys; these constitute a call, more urgent than ever, for help from the Older Churches. We beckon to our partners."

—L. A. DIXON.



Diocese of Fredericton

The Synod of the Diocese of Fredericton will meet on May 21st.

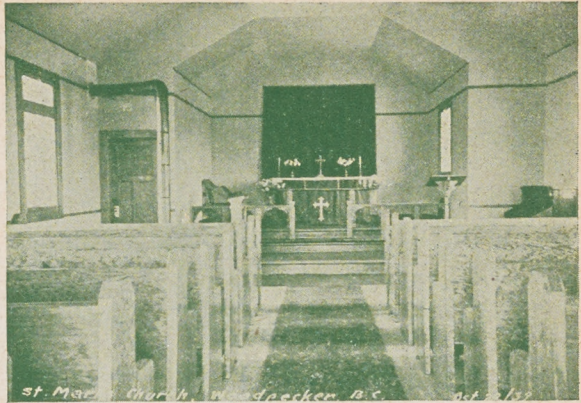
The rector of Shediac, Rev. W. P. Dunham, has been appointed Canon of the Cathedral, Diocese of Fredericton.

Read
FORWARD — Day by Day

Easter Number 3c.

G. B. R. E.

Diocese of Cariboo



This church was built for the Prince George mission by the British Columbia and Yukon Society, England, during 1939. Four other churches like this were built in the Diocese of Cariboo between October 1934 and October 1939.

Comments Original and Otherwise

(Continued from page 6)

THE CHURCH NEWSPAPER

In the American Church there was recently a special effort made to increase the number of subscribers for Church papers. Here is what the Editor of The Witness has to say on the subject. "Episcopalians are the most intelligent and the most illiterate group of Christians in the United States. We have a million and a half members and I question whether the Living Church, the Churchman, the Southern Churchman, and The Witness, enter more than twenty thousand different homes." Twenty thousand out of one and a half million! I do not know how many Canadian Churchmen are included in the list of those who are receiving a Church paper either monthly or weekly, but I do know, that it is far below what it ought to be. This is all the more surprising when account is taken of the fact that this Church Messenger will be mailed monthly to any subscriber for the trifling sum of 25 cents a year. But many incumbents never so much as inform their people of the paper's existence.

OUR DUTY TO THE YOUNGER CHURCHES

A letter from the Archbishops of Canterbury and York was recently read in the parish churches of England. From it I quote as follows.

"Dear People—We are moved to speak to you on a subject of the utmost importance to the life of the Church. At this time of war our

minds and energies are concentrated on the tremendous task which the nation has undertaken. But there is here a temptation against which we must guard. It is to forget the great and abiding tasks of the Church, the services which it is bound by loyalty to our Lord to give to our own country and to the world. . . .

"At such time we may gain fresh hope and inspiration from the thought of those young churches overseas which owe their existence to the labours of missionaries from this country in years gone by and which are now growing into manhood as partners with us in the Universal Church. It would, indeed, be an act of betrayal if at this crisis in human history we withheld the support on which they have the right to rely. We must not, we dare not, let them down."

I commend those words to those Canadians who take the position that if the Church in Canada is unable to support the work among the white settlers and the Indians and Esquimaux, that we ought to withdraw support from the latter. That would indeed be an act of betrayal. We must not and dare not "let them down".

A HEARTFELT UTTERANCE

Even in these days economy can be overdone. So at least thinks the Rev. E. Streete, vicar of Ashford, Middlesex, England. Here is the appeal that he made to his congregation a few Sundays ago, as reported in the newspapers.

"I have no objection to buttons being put in the offertory plate but please do not take them off the hassocks."

The Lore of the Month—April

By C. J. Jenkinson

EASTER-TIDE CUSTOMS

On the morning of All Fools' Day it is a widespread custom to ridicule people in a variety of ways. Some antiquaries trace this absurd custom to the unbounded hilarity which prevailed during the Feast of the Vernal Equinox. One ingenious interpretation is given by assuming the word *Poisson* (*Poisson d'Avril*, the French expression for our April fool) to be a corruption of Passion. And as the Passion of our Lord took place about this time of the year, and as the Jews sent Him backwards and forwards from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, so arose the impious custom of sending people from place to place in order to make them appear ridiculous.

In the days of Paganism, "Eastre cakes" were eaten at the great Spring Festival held in honour of the goddess Eastre. With the introduction of Christianity, these cakes were marked with the cross, and became the Good Friday hot cross bun. Until recent times a bun was kept hanging from the rafters in some houses as a preservative from fire.

In pre-Reformation days the churches were the theatres, the gildsmen the actors. Religious plays were performed. The *Tenebræ*, a Good Friday Service signifying "darkness", is an illustration of dramatic representation in worship.

During this Service, fourteen yellow candles were extinguished to indicate the flight of the eleven Disciples and the mourning of the three holy women. A white candle was then concealed beneath the altar, signifying that Christ was in the sepulchre. A noise, made by beating the floor and the desks represented the earthquake and the rending of the rocks.

In accordance with a very ancient belief that our Lord's second coming would eventuate on Easter Eve, it became customary, on Maunday Thursday, to place within alcoves on the north wall of the church a crucifix and pyx, there to remain in the view of watchers, until, as dawn

broke on Easter Sunday, they were removed with much ceremony to the altar; the event being signalized by the joyous declaration of the faithful—"Christ is risen!"

Records show that Easter sepulchres were usual features of church architecture in 1250-1400, and, as evidenced by old accounts (mention is even made of the provision of bread and ale for the watchers, giant tapers for burning, etc.), were still being built, repaired and furnished in the middle of the seventeenth century.

The custom of presenting pace or pasch eggs is still very popular, the egg being regarded as emblematical of the Resurrection.

It was formerly a common plan to divide the surface of Easter eggs into compartments, one for the name and age of the recipient, another for a landscape, another for a cupid, and so on. Such eggs were preserved carefully in the corner cupboard in long-stemmed ale glasses.

As a special article of food, tansy cakes were considered most appropriate for Easter Day, tansy symbolizing the bitter herbs used by the Jews at their Passover.

The beautiful scene at the sepulchre was portrayed in all churches, the representation being brought to a close by the singing in loud, triumphant strains, "Alleluia, the Lord is risen!"

Easter ball play was perhaps the favourite amusement of the people, the meaning of which cannot be traced.

The custom of lifting or heaving was a vulgar commemoration of the Resurrection. People formed into small parties, and from everyone lifted a contribution was extorted.

Once a popular Festival—originally instituted to celebrate the deliverance from the Danish yoke—Hocktide, which commenced on the fifteenth day after Easter Sunday, is now entirely disregarded. People were intercepted with ropes and not allowed to proceed on their way without payment of Hock money—a popular though primitive method of raising funds to repair parish churches.





FEBRUARY

1. **Annunciation of the Blessed Virgin Mary.**
3. Richard, Bishop of Chichester, 1253.
4. Ambrose, Bishop of Milan, Doctor, 397.
7. **SECOND SUNDAY AFTER EASTER.**
14. **THIRD SUNDAY AFTER EASTER.**
19. Alphege, Archbishop of Canterbury, Martyr, 1012.
21. **FOURTH SUNDAY AFTER EASTER.**
Anselm, Archibishop of Canterbury, 1109.
23. St. George, Martyr, Circa 303.
25. **St. Mark, Evangelist and Martyr.**
28. **FIFTH SUNDAY AFTER EASTER.**
Rogation Sunday.
29. Rogation Day.
30. Rogation Day.

REASONS FOR GOING TO CHURCH

1. "We go to church in order to meet with God." Sometimes a place of worship is called a Meeting House. That is a good phrase if, by it, is meant a House, not where we meet our friends, but where we go to meet with God. Man was created for friendship with God. In an old catechism there is a fine answer to the question, What is the chief end of life? It is this, To know and love and worship God and to be happy with Him forever. Apart from that standard, man is living an altogether mutilated and imperfect life. In the prayers, praises and above all in the Holy Sacrament of the Church man meets with the Infinite and the Almighty. God has ordained that in His Church His presence is most intimately found, therefore it is pure foolishness and utter stupidity to stay away.

2. "Because a church is a place where we worship God." We call it a place of worship. Worship is giving our best to God. It is not what we get but rather what we give. The offering of our hearts, the lifting up of our thanksgivings, the pouring out at the Throne of Grace of our fervent prayers and the pleading before Our Father of the one great sacrifice of the Cross. It is the surrender of our own hearts and lives to God Himself. Worship in church is as much a duty as it is to be honest, pure and truthful. Why imagine that you can break the first four commandments, when you would not dream of theft, adultery or of being a liar.

3. "We go to church because it is there that we learn our Religion." Now religion is a great

science and a difficult art. How can we know it or practise it without first learning it? One great purpose of church attendance is not merely to have sermons preached to us which make us feel comfortable or otherwise, but to have definite, solid and real instruction given about holy religion. The more one understands it, the more one will love it and try to follow it. It is because people are ignorant of what religion is that they do not adopt it as a plan of life.

4. "We go to church to get God's grace, power and strength put into us." The hardest thing possible is to lead a truly Christian life. Life is beset with many difficulties, hardships and temptations. God has never asked anyone to bear a burden, without supplying the necessary strength. He has never failed us in temptation's hour, for He gives to us the power to conquer. The church is the storehouse of refreshment and the reservoir of strength. Most of the miserable failures of life can be attributed to the neglect of worship within the church.

—*The Episcopal Church Evangelist.*



WHY I READ MY CHURCH PAPER

I read my Church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth while member of my Church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the coöperation of its members to join hands with God in bringing them about. My Church paper tells me how.

—*Clark J. Cross in The Living Church.*



DEATH AND THE CHILD

Death met a little child beside the sea;

The child was ruddy and his face was fair,
His heart was gladdened with the keen salt air,

Full of the young waves' laughter and their glee.
Then Death stooped down and kissed him, saying: "To thee,

My child, will I give summers rare and bright,
And flowers, and morns with never noon or night,

Or clouds to darken, if thou'lt come with me."

Then the child gladly gave his little hand,
And walked with Death along the shining sand,
And prattled gaily, full of hope, and smiled
As a white mist curled round him on the shore
And hid the land and sea for evermore—
Death hath no terrors for a little child.

—*Frederick George Scott.*



One Communion and Fellowship

April

"Author of life Divine
Who hast a table spread,
Furnished with mystic Wine
And everlasting Bread,
Preserve the life Thyself
hast given,
And feed and train us up for Heaven.

"Our needy souls sustain,
With fresh supplies of love,
Till all Thy life we gain
And all Thy fullness prove,
And strengthened by Thy perfect grace,
Behold without a veil Thy face."

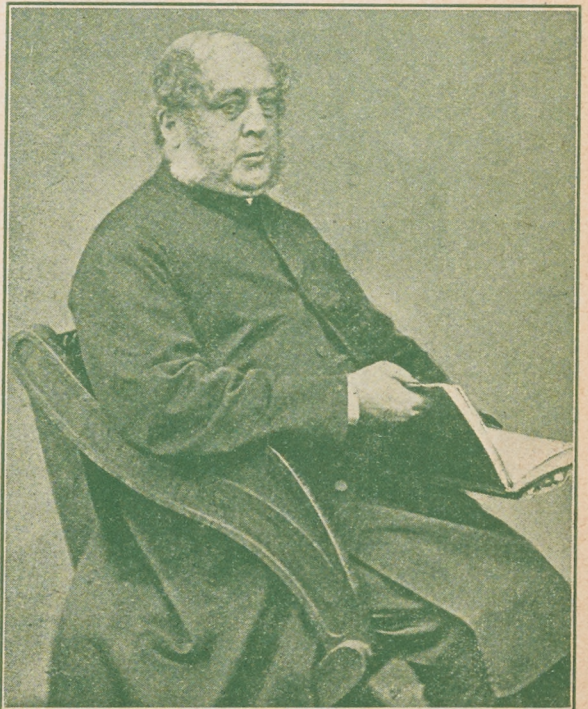
—Rev. John Wesley.

Easter is the greatest Christian feast, just as the Resurrection is the corner stone of our faith. Before Easter and Good Friday we have the forty days of Lent to prepare our hearts for the greatness of the day of Sacrifice and the day of peace and joy. But after Easter there is another forty days recorded in our Scripture before the Ascension, when our Lord returned to heaven, leaving His Church to show His light to the world. And today our world is darkened by the clouds of a savage war.

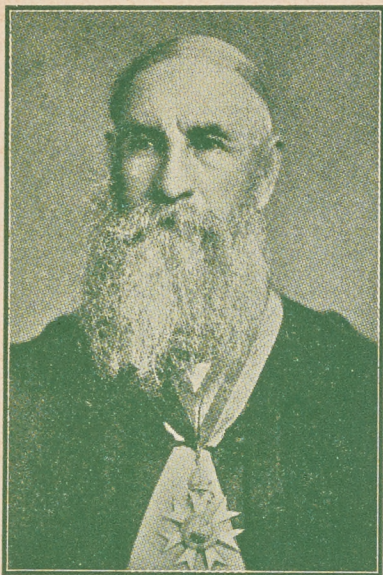
Bishop Anderson came, a mild scholarly man. A picture of him, shows him seated on the prairie, with children on his knees and children all around him, while he told some story. When he came to his diocese, there were five clergy at work in as many churches; when he left, fifteen years later, his health making a return to England and rest necessary, he left twenty-three ordained men at the prairie churches.

Bishop Anderson had strongly advised a division of his vast diocese and the man who succeeded to his bishopric was an able organizer, fit for the task of leading the Northwest the way it should go. Already the peoples were moving to build cities and plow a thousand farms on the prairies and from the Scotch Highlands came Robert Machray for their leader. He was left fatherless when very young. The relative who took charge of the lad was master of a school and the boy received a good grounding in his studies. Then he had four strenuous years at Aberdeen University and from there went on to Cambridge. His scanty means kept him close to his studies and prevented him social life, while at Cambridge. Mr. Machray left the Presbyterian Church and was confirmed, being later ordained deacon, and priest in 1856. As tutor he went to Italy, then returned to be Dean. As

Dean he took great interest in the young men under his influence. He also worked without pay in the parish of Madingley. In 1862 he became a vicar of Madingley, where he was beloved by all. His earnestness, singleness of purpose and kindness of heart, that were his then, made him later the great Archbishop. His prospects in England were bright, but he accepted the offer to take Bishop Anderson's place, and was consecrated. Then, as there was no railroad in Western Canada, he came out to the United States. Their railway ending at St. Paul, a party of horsemen was waiting to escort him to Canada. Winnipeg was a little town of 200 people, and there were signs of the coming storm. The Confederation of Canada, to take effect the next year, disturbed the Indians and especially the Metis, who listened to the excited talk of one Louis Riel. He declared that the farms that the Halfbreeds had made on the prairie would be taken over by the Government. The Government unwisely said nothing, and in 1869 the first rebellion flared up, but the Bishop calmly worked at his new post and called his first Synod in 1867. While the Bishop planned the dividing of his diocese, Moosonee by the Bay was formed in 1872 with Rev. John Horden as the Bishop. He had already served the Church there for twenty years, he and his devoted wife. Speaking of and thinking of the many women who serve our Church as wives of our priests, we think with approval of the Eastern Church, commonly known as the Greek Church. Her



Bishop Anderson, the First Bishop of Rupert's Land.



Archbishop Machray.

priests must marry before Ordination and then the wife is ordained also, but in a special form more limited than the priest. In special cases she can administer the Sacraments. The Greek priest is known as Batyushka, while his wife is the Matushka. She is Church mother as he is Church father.

In 1872 the two dioceses of Athabasca and Saskatchewan were formed, the former having Dr. William Bompas as its first Bishop, the latter Dr. John McLean of Aberdeen.

Then in 1884 the rush of emigrants made the dividing of Athabasca necessary, so its northern part, the valleys of the Mackenzie and Yukon became the new diocese of Mackenzie River, with Dr. Bompas as Bishop. The same year the diocese of Qu'Appelle was formed with Dr. Anson as first Bishop. So the one diocese became seven under the energetic Machray.

Bishop Machray never forgot his missionary duties; he wrote one Epiphany "A grave duty lies upon us to do all we can for the evangelization of the natives of this land, many of whom are worshipping whom they know not. May we rise to feel that in giving to such work . . . we are discharging not the least important part of our worship and service of God". In 1871 the public school was founded in Manitoba, the next year saw the Northwest linked to the Dominion by the electric telegraph. Dr. Machray was to the front of this growing land, being chairman of the Advisory Board of Education. "He was really a Dictator, not because he claimed to be such but because his wonderful ability to grasp the whole situation so impressed his fellow members of the Board, that his opinion on any great question was seldom, if ever, questioned." Then his chancellorship of Manitoba University was one of the fortunate happenings of its pioneer days. Very conserva-

tive in education and in regard to the general trend of University matters, "Dr. Machray had sanity of judgment that enabled him to take the best features of each and adapt them to young and fast growing Winnipeg."

In November 1873 Winnipeg became a city. Construction trains were already roaring across the prairie, for the Canadian Pacific Railway was in rapid making and the trickle of emigrants coming out in covered wagons, was now a great stream, 1990 coming out in one year. The Mounted Police were organized in May of 1873. The Methodists sent their first missionaries out in 1840, the Presbyterians following in 1851.

The Northwest was growing up, a white man's country, in one man's lifetime. The Indian had gone into the background of the picture, and buffalo had given place to the sleek herds of the white man's cows. His cities and his schools crowded the landscape. In the May of 1859 the Northwest heard for the first time the sound of a steamboat's whistle, as the "Pioneer", the first steamer in the Northwest was launched on the Red River. Meanwhile, railroad work had progressed across the prairies, and January 9, 1879, the first train carrying mail left Winnipeg. No longer could the Canadian Northwest be called the great Lone Land. But underneath all this prosperity lurked deep discontent; the restless Metis hated the advance of civilization, its schools and police. And Louis Reil, who had learned nothing from his former failure, went everywhere preaching discontent. In the summer and fall of 1885 the second Reil rebellion broke out, to end the next year with the execution of Reil. A brighter event that same year was the driving of the last spike of the great Canadian railway in Eagle Pass, of the Rockies. Canada was spanned, ocean to ocean by the great railroad. And the Church had grown with the country, Bishop Machray becoming our first Canadian Archbishop.



The Church situation in Canada might be compared to our railway situation. The Denominations have asserted their independence by building branch lines here and there, but these lines end at Smithville or Mud Creek or Jones Corners—in other words they seem to lead to nowhere in particular. The Roman Church by building a parallel track to our main line is setting up unnecessary duplication, and denying one of its own fundamental principles—for catholic implies unity. We in Canada have learned the costly foolishness of unnecessary duplication. They say (of course) our track is unsafe, but they themselves helped us to build it, and their own engineers passed it, and we have been giving it all the care and attention we can think of: in fact it is in fairly good shape, and quite satisfactory to travel on.



When you have finished reading this magazine pass it on to your friends. That is one way in which you can do some missionary work. Possibly you could also persuade some of your friends to subscribe.

One Hundred Years Ago

St. John, N.B.: The Rev. I. W. D. Gray has been made rector of this parish, vacant by the resignation of the Rev. Dr. Gray, who retains the situation of Chaplain to the garrison and will be a visiting missionary in the province. (February 1840, *St. John Gazette*.)

Quebec Episcopal Library: The executors of the will of the late Bishop (Stewart) of Quebec have deposited in the Episcopal Library of the See of Quebec 480 volumes, being part of his library. (*Quebec Mercury*, January 1840.)

Quebec National School was examined in the presence of General McDonnell and Bishop Mountain, and reflected credit on Mr. Morris and Mrs. Purcell teachers in charge of the male and female departments.

Quebec, St. Matthew's: On 19th January, 1840 a sermon was preached in the Cathedral by the Rev. Geo. Mackie for the benefit of the Free Chapel in St. John's suburbs and a collection amounting to £42 was made. (*Quebec Mercury*.)

Duelling: The Lord Bishop of Montreal has promulgated a regulation that no monument shall be erected in churches to the memory of persons who have lost their lives in compliance with the custom of duelling. (15th February, 1840, "The Church".)

Studentships: The S.P.G. placed £200 at disposal of Bishops for studentships until such times as a college for the training of ordinands shall be established. 1st January, 1840. (S.P.G. Letters in Que. Dioc. Archives.)

L'Avenir, L. C.: Extracts from Report of Bishop G. J. Mountain to the S.P.G. The lower half of Durham forms an appendage to the Mission of the Rev. G. McLeod Ross who performs evening Service in a school-house about 12 miles from his church at Drummondville. Here I met the inhabitants and arranged with them respecting the site of the church which they are about to erect, to which a burying ground and a glebe will be attached.

Drummondville, L. C.: We then entered the "long woods" and upon reaching Drummondville I took up my quarters at the house of Colonel Heriot, Prov. A.D.C. to the Governor-General, a great proprietor, and a benefactor to the Church. 30 were confirmed on Feb. 25th, 1840.

Nicolet, L. C.: On the 26th I went down to Nicolet and was received with a kindness, very familiar to clergymen who travel this road, by Captain and Mrs. Chandler at the Manor-house. I confirmed 13 persons in the stone church.

Sorel, L. C.: March 1st, 1840, a confirmation held and the Lord's Supper administered in the church which was exceedingly full.

Mascouche, L. C. (near Terrebonne): I crossed the St. Lawrence and proceeded 27 miles on the ice to Repentigny breakfasting by the way with Mrs. Cuthbert at the Seignior of La Noraye. Another 15 miles brought us to the seigniorial house of Mascouche, the residence of the Hon. J. Pangman, M.L.C., a beautiful spot in summer. I met the Rev. Mr. Maning, a missionary of the Montreal Association at present making his headquarters on the spot, and on

30th March, 1840, I consecrated the little wooden church. Mr. Bourne had paid the people occasional attention and paved the way for Mr. Maning whose zeal has been highly appreciated.

Rawdon, L. C.: I went through St. Lin to Rawdon and slept at the Parsonage of the Rev. R. H. Bourne and on the 4th the Confirmation took place. There is a congregation at L'Assomption served by Mr. Bourne.

Lake Maskinongé, L. C.: A rude and obscure settlement never before visited by a Bishop attached to the charge of the Rev. N. Guérout and Service was held in a house. Mr. Benson, their Catechist, has had to move away, their poverty not enabling them to support the school, but he still visits them on Sundays; and Mr. Guérout who lives 24 miles off separated by a desperate kind of road affords them his ministrations. I put up "at Uncle David's" on the border of the lake and under his roof in a room with a bed in one corner and roughly fitted up for Service. I preached and confirmed 15 persons. Afterwards I went to Rivière du Loup with Mr. Guérout through wild woods by a road that barely admitted the passage of our vehicles.

Berthier, L. C.: At Rivière du Loup (en bas) I held a confirmation in the diminutive stone church, only ten being confirmed. At Crête du Coq, 9 miles to the rear, there is something like a body (though a small one) of Protestant settlers. Mr. Guérout is discreet and assiduous and the word of truth in his hands is the more likely to prevail because his kind and accessible manners serve to disarm the violence which the Protestant minister has sometimes to encounter in mixed families.

Three Rivers, L. C.: In the evening I proceeded about 22 miles. It drifted violently and was bitterly cold and on Sunday, March 8th, 1840, I preached and confirmed in the Parish Church of Three Rivers, the Rev. C. F. Haensel, who had left the Froste School in Shefford, being in charge while the Rector was in England.

Resumé of Visitation of Montreal, St. Francis and Three Rivers districts: 38 confirmations held in 1840 as compared with 22 in 1837 and 10 more clergymen employed . . . The whole Protestant population of L. C. is not of imposing magnitude but has a root of future greatness fast set in the soil . . . What the Venerable Society (S.P.G.) has done for the diocese is a blessed work. May God prosper its endeavours.—G. J. Montreal. (S.P.G. Report, 1841.)

Montreal Cathedral: The Bible Class connected with Christ's Church gave (the Rev.) Mr. Robertson £25 as a trifling testimonial of esteem and of gratitude for his meritorious and voluntary services on their behalf. (*Montreal Herald*, January 1840.)

Ottawa, U. C.: The congregation presented the Rev. S. S. Strong with a horse, harness, saddle and bridle to enable him to visit his flock, as a slight testimony of esteem. (*Bytown Gazette*, 12th February 1840.)

Perth, U. C., was the scene of the 13th session of the Eastern Clerical Association attended by the Rev. Messrs. Blakey of Prescott, Harris of Perth, Rolph of Osnabruck, Patton, Boswell, Lindsay, Padfield, Strong, Harper, Denroche Francis Tremayne of Charleston (near Bastard) and Henry Caswall, schoolmaster of Johnston. (29th February 1840, "The Church".)

Kingston, St. George's, U. C.: 279 baptisms, 110 marriages, 120 burials were recorded for 1839. £959 was raised for the rebuilding of the front of the church and the steeple. Ven. G. O. Stuart, Rector, Rev. R. D. Cartwright, Asst. Minister. ("The Church", 1st February 1840.)

Cobourg, U. C.: The Newcastle District Traveling Mission, the Rev. G. C. Street, in his Journal for the end of 1839, records visits to Seymour, Percy, Asphodel, Emily, Cavan, Eldon, Brock, during a 280 mile tour—his third tour—of the district. Plans for completing the church at Emily were made. ("The Church", 1st Feb. 1840.) The Rev. C. T. Wade's sermons to the Young, January 1840, were printed by request of St. John's Church, Peterborough. (Copy in "The Church".)

Toronto Ordination on 12th April, 1840, in the the Cathedral Church by the Lord Bishop of Toronto. (Deacons) Mr. Michael **Boomer**, A.B. of Trinity College, Dublin, recently arrived, who is to proceed to Galt, Preston and Berlin in the Gore District, under the S.P.G.

Mr. Arthur **Mortimer**, Theological student and Catechist at Richmond Hill, who is to proceed to **Warwick** Rectory in the London District (temporary appointment).

Mr. Adam **Townley**, Theol. student and a former minister in the Wesley Methodist Connexion, who is appointed to the Curacy of **Thornhill** in the Home District.

Mr. Wm. Henry **Norris**, Theol. student, late 2nd Master of a school at Highgate, London. (stationed at Scarborough according to S.P.G. list.)

(Priests) The Rev. Wm. **McMurray**, Minister of Ancaster and Dundas. The Rev. John **Gibson**, missionary at Georgina, Home District. The Rev. T. S. **Kennedy**, missionary at Clarke and Darlington in Newcastle District. The Rev. G. C. Street, travelling missionary—the Newcastle District. (The last two fill S.P.G. missions. Georgina is one of the Bishop Stewart Missions.) (Mr. Street was to be sent to Emily on July 1st where there were numbers of Church people who had built a church and were anxious to have a resident priest.—Strachan to S.P.G. Secretary, 28th April 1840.)

The Bishop who preached the sermon was assisted by the Rev. H. J. Grasett, chaplain, the Rev. C. Matthews and the Rev. H. Scadding. (25th April 1840, "The Church".)

Toronto, St. James: The teachers of Toronto Episcopal Sunday School congratulated the Bishop of Toronto on his accession to the See of Toronto, receiving a reply which was printed in "The Church" 18th January 1840. Signed by J. V. Wilson, T. Champion, W. A. Harvey, G. W. Allan, A. Mortimer, G. M. Jarvis, R. Britton, etc.

Hamilton, U. C.: The Rev. J. G. Geddes' 1839 Report of the Rectory of Christ's Church, Ham-

ilton, was published 22nd February 1840 in "The Church" showing loss of 20 communicants by the erection of Barton into a separate mission under the Rev. J. Flanagan; recording the opening of Christ's Church on July 21st; the gift of a black walnut altar table, an organ, hangings. (Note: The Rev. J. Flanagan's defection from the Methodist Church was referred to in letter appearing in "The Church" of 28th March, 1840.)

Woodhouse, U. C.: The Western Clerical Society met in the house of the Rev. F. Evans, 12th February, 1840, and expressed gratification at the arrival of a Bishop in their midst to which Dr. Strachan replied in the columns of "The Church" of 28th March, 1840. They also appealed to the Bishop for advice in establishing a **Pension Fund** for their widows, having found themselves embarrassed by the fewness of the members of the Clergy and the scantiness of their pecuniary means.

Penetang, U. C.: The Bishop of Toronto to the Sec. of S.P.G., 28th April, 1840, thanking the Society for adopting 3 missionaries (Mr. Campbell of Goderich, Mr. Rothwell of Oxford and Mr. O'Meara of the Sault) and asking them to adopt the Rev. Geo. Hallen of Trin. Coll., Oxford, ordained by Bishop of Worcester 1817-18, who has taken up his residence at Penetang where a church has been built, as well as Messrs. Elliott of Colchester, Kennedy of Darlington, Street of Emily, and Fuller of Thorold whose health caused him to be removed from Chat-ham. On the Welland Canal a large population is growing up and Thorold is near the middle of the Canal and completes the link wanting to enable missionaries to attend to people along the whole line. (S.P.G. Report, 1840.)



I WILL LAY ME DOWN IN PEACE AND SLEEP, FOR THOU, LORD, ONLY MAKETH ME TO DWELL IN SAFETY.—Psalms 4th-8th

When the deep shades of night descend,
And wrap in gloom, this earthly sphere,
While near thee, is no human friend,
The lonely solitude, to cheer.

Grim phantoms round thee seem to steal,
Mysterious sounds affright thy ear,
And heavy on your heart you feel,
The paralyzing hand of fear.

Then lift confiding eyes above,
And list the voice of truth divine,
Sweet, as blest angel songs of love,
Speak to that timorous heart of thine.

O fainting soul, be not dismayed,
No lurking foe shall thee molest,
For round, in shining ranks arrayed,
Celestial legions guard thy rest.

Then calmly lay thee down to sleep,
Securely will He make thee dwell,
And those who trust Him, safe will keep,
Despite the powers of earth or hell.

All wakeful watching is but vain,
Except thy dwelling He defends,
Then wherefore faithless heart, so fain,
To look, for aid, to earthly friends.

—S. I. L. Calder.

M. S. C. C.

ANGLICAN MISSION SCHOOLS IN PALESTINE

After twenty years under the British Mandate, the ideal of a Palestinian unitary state is less a reality in the hearts of Jew and Arab than ever. There is no true "Palestinian" in Palestine today.

For the Christians of Palestine the future is indeed dark. They visualise themselves at the end of the transition period passing once again under a non-Christian government. The position of the Christian minorities in Iraq and Egypt gives them little reason to hope for any right of place in the new administration, which is bound to be almost wholly Jew and Moslem. They see little hope of careers for their children and they wonder, again looking at Egypt and Iraq, for how long, even in the Holy Land with all its unique Christian associations, they will maintain the right of giving Christian education to their sons and daughters.

The last twenty years have seen an unprecedented growth of national education in the countries of the Near East. But there is a growing tendency to seek to bring all schools under strict government control, and the danger is lest that should eventually result in the degradation of education to the place of an instrument in the hands of the State for enforcing State or even Party propaganda. . . .

What, in the light of this situation, is the task of the Christian Church during these transition years, and how may that task be fulfilled?

In spite of all our failings and shortcomings as a nation, the East still retains an astonishing faith in British education. It is all the more important then, that during this transition period in Palestine, Christian schools should do their utmost to inculcate in their pupils (some of whom may become teachers or possibly administrators in the new state, and who will in any case form part of the thinking public), a true conception of the function of education as leading to a whole-hearted and voluntary practice of brotherly relations with others, for the general good. . . .

The story of the work of the Anglican schools during these last three troublous years provides many illustrations of the breaking down of race enmity and the growth of a Christian spirit.

In our schools for boys and girls in Palestine, and more particularly in our secondary schools, the "mixed schools" to which the Royal Commission gave such high commendation, the Anglican Church has a great part to play in the building up of Christian leadership.



One of the sports teams of St. George's Collegiate School, Jerusalem. Six communities are represented by the boys in this group.

They are still attracting not only Christians of all sects, but leading Muslims and Jews by reason of the character of the teaching given and provide a unique opportunity for helping the different nationalities living in the Holy Land to learn to understand one another and live together in friendship.

—From "Bible Lands", July 1939.
Jerusalem and the East Mission.

The Jerusalem Girls' College

This year of tragic conflict and disturbance in Jerusalem has been paradoxically one of the most peaceful ever experienced at the Jerusalem Girls' College. The work has gone on without interruption except for one day's enforced holiday in the Autumn when the Old City was besieged; and both teachers and taught appear to find the daily routine a welcome change from the sinister excitements of life outside school.

Numbers have fluctuated somewhat. The number of pupils, which was 232 in the year 1935, and which rose steadily after the beginning of the troubles, until it was 309 in 1938, has now dropped again to 242. The cause is in some cases inability to pay the fees required—for most of the population have suffered considerable financial loss owing to the disturbances—but the loss of pupils is even more due to the fact that many Arabs have left Palestine; in some cases only the father has gone into exile, but in many others families have been broken up, and girls who were our pupils last year, are now in schools in Syria or Egypt. Fear of danger on the roads and difficulties of transport have accounted for the removal of some Boarding pupils. Though numbers have been thus reduced, the attendance has been excellent; in spite of strikes, curfews, dangers and difficulties, the girls all manage to get to school, many of them coming quite long distances to do so.

... Lessons on Christian doctrine are welcomed when given in answer to their own questions and as an explanation of the Christian way of living. Never have the Bible stories seemed so living and natural as in present conditions in Palestine. One class, largely Moslem, was thrilled to find that St. John the Baptist had told the soldiers not to loot; in the Fifth Form, Arabs, Jewesses and Armenians were all equally interested in the first Epistle of St. Peter—with its problems of the relations of religion to government—though they all felt it was asking too much of an oppressed and persecuted people to expect them to "lay aside malice, guile, hypocrisies and envies and all evil speakings." When studying the verse: "not rendering evil for evil, or railing for railing, but contrariwise, blessing," a thoughtful Moslem said: "I couldn't do it; it's no use my saying I could, for I know I couldn't." Another Moslem said: "The Christian religion is too difficult"; thus preparing the way for lessons on the work of the Holy Spirit. In another class, where lessons were being given on prayer in connection with the healing miracles of our Lord, it was a Jewess who asked for lessons on the divinity of our Lord. "There have been others who could heal

people," she said, "I want to know what it is exactly in Jesus that makes you Christians think that He was divine." She was backed up by two Moslem Arabs and a Christian Greek who said that that was just what they also wanted to understand and could never make out.

Jerusalem and the East Mission.

Diocese of Algoma

The Church people of Algoma are looking forward eagerly to the coming of their new Bishop, the Rev. Canon G. F. Kingston, M.A., B.D., Ph.D., of Trinity College, Toronto, who was elected at a special session of the Diocesan Synod held on the 17th January. His Consecration will (D.V.) take place on St. Mark's Day, April 25th, at St. Luke's Pro-Cathedral, Sault Ste. Marie. The Service will be in charge of the Right Rev. the Lord Bishop of Moosonee, Senior Bishop of the Province and Acting Metropolitan. The preacher will be the Rev. F. H. Cosgrave, M.A., D.D., LL.D., Provost of Trinity College. The new Bishop will begin his work in the Diocese by holding Confirmations in the See City on Sunday, the 28th April, and a visit to Thunder Bay Deanery, and will hold an Ordination at Bracebridge on Trinity Sunday.

AN ATHABASCA RECTOR WRITES TO HIS PEOPLE

"Through the Missionary Society of the Church in Canada (M.S.C.C.) of which we are all members, each Parish pays a certain amount each year for the support of Missions, that is, for the spreading of the Gospel. This is far more than a mere matter of dollars and cents; it is a spiritual obligation, and when it is fulfilled it brings rich rewards in every way. It is a proven fact that when the spread of the Gospel is made our first and foremost obligation, and the Missionary Apportionment is met, without regard to other matters, that funds for all other parochial matters including stipend, are much more easily found. In fact, if you are contemplating activity which will cost money this year, then make sure of the Mission Funds first and you will have no difficulty in finding money for all else we may need. For my part, I shall not feel right to accept a full stipend unless and until the Apportionment is paid. All the above is an excellent principle and when it is practiced, it pays rich dividends.

Having said that I want to express my sincere appreciation of the effort made by this parish as a whole. We have met all our obligations, yet have a small balance in hand. Yet this year we have heavier expenses than we have been called upon to bear before, whilst the Apportionment was the highest in the history of the parish, AND WE OVERPAID THAT. Excellent work I thank you all, especially the wardens and the W.A. through whose efforts these splendid results were achieved. But it would not have been done had you not put first things first and done your part in spreading the Gospel. I sincerely trust that for the coming year you may be led to voluntarily increase the Apportionment.

Diocese of Quebec

That Church people should do their utmost to get to know the enlisted men by inviting them to their homes is the message of the Bishop's Chaplain in military affairs to the members of the diocese. Men away from home will appreciate being your guests and you will have the privilege of being their hosts, continues the Chaplain, and you will get to know the standpoint of these splendid young fellows who are ready to make the greatest sacrifices in order to preserve the things we hold most dear. Already much has been done at the Vaucartier Military Camp by the local Chaplain to provide ministrations for the troops and before a Contingent left Quebec for overseas the Lord Bishop celebrated the Holy Eucharist for them in the City Armoury.

A fine series of oil portraits of all the Bishops of Quebec from Dr. Jacob Mountain to Bishop Dunn hangs on the walls of Bishopthorpe in the city of Quebec. Sir Wylie Grier, President of the Royal Canadian Academy is now engaged in painting a portrait of Bishop Lennox Williams and it will be seen in Toronto at the Spring Exhibition of Paintings and afterwards it will be sent to Quebec in time for the Synod, to be held on June 11th.

In addition to the endowment of \$30,000 received for the old parish of Richmond, the parish of Bury, another of the old parishes of the diocese, received \$8,000 towards its endowments—an invaluable asset for this small outpost of English Christianity in the midst of a French population.

As one of the Commissioners on the Quebec Protestant Education Survey, the Lord Bishop advocated the creation of several regional school boards to control rural education, in place of the multitude of small local boards who are struggling with the task at present. The Government has introduced a bill to divide the whole province, for Protestant educational purposes, into 18 regional school boards and has thus in a measure acted upon one of the recommendations of the report of the Commission.

"LIKE A MIGHTY ARMY"

By the Rt. Rev. Henry Knox Sherrill, D.D.,
Bishop of Massachusetts

In our personal lives the meaning of Christ's plan is clear, if the accomplishment is difficult. The world at large is filled with bitterness and hate. The Christian will possess something at least of the compassion and loving kindness of his Master.

The world is living on propaganda. The Christian will not be content with these half-truths of opposing parties. He will strive humbly to find the objective Truth of God.

The world has gone mad on the subject of nationalism, which is the Baal of today. With the Christian, God in Christ comes first. He serves his nation gladly as the servant of God. One need not be a pessimist to realize that our standards of political, of business, of family, and of personal life, take it by and large, may well cause deep concern. The Christian will show forth his praise of God not only with his lips

but in the daily consecration of his life.

These are easy words to say. But in these days in other lands, men and women have been forced to face exile, imprisonment, suffering, death, because of their loyalty to Christ. Have we something of the same iron and fire in our souls?

What is true of the individual must be true of the Church as a fellowship. In general, our personal morality is on a higher plane than our social morality. It is easier to point out high-minded individuals than to find groups of a similar spirit. But the Church, including every last parish and mission, must reveal in corporate life the character of the Christ. More effective than all our preaching, would be the accomplishment of the ideal that in every community our parishes should state in terms of life what we mean by the Kingdom of God. Millions of people today outside the Church are longing for faith, for guidance, for strength, for peace. Can these gifts of God be found in the fellowship of the Church? The answer to that question determines not only the future of the Church but of the world.

You have your responsibilities and opportunities as the missionaries of Christ. What is your conception of Him and His Church? Are you devoted whole-heartedly to His world-wide mission? I ask you to bring your lives into the presence of God. Many of you in this time of economic stress are finding it difficult to discover real purpose and usefulness. In this Gospel of the Christ is a call to high daring and sacrificial service. In a world of need, Christ calls you.

We doubtless need improved methods here and there. But our supreme need is a rebaptism of the Spirit of God. With that, exhortations to support the work of the Church would be unnecessary. The world would not be a problem but an opportunity. It would be true as we sing, "Like a mighty army moves the Church of God."



FORSAKE BUSINESS TO GIVE AID TO CHURCH

New York.—The striking story of how in recent months three young American and one English businessmen, located in Tokyo, Japan, have given up promising business careers to become missionary teachers on the St. Paul's university staff, is told by Paul Rusch, also a member of the university faculty.

When it is considered that the university asks its faculty members to give full time and pays something under \$20 a week for salary, the action of these four young men, Mr. Rusch points out, is the more striking.

They are: David McAlpin Pyle of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer, graduate of University of Kansas, who has been on the faculty of the American school in Japan three years; Vincent Canzoneri, Rollins College, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliffe, the young Englishman, who went to Japan with a banking corporation.

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ham. Miss E. Haden, organist. Rev. P. A. Rickard conducted the service.

A St. Patrick's tea was held by the ladies of St. Mark's W.A. on Thursday afternoon, March 14th, in the parish hall. The guests were entertained by Miss M. Williams, pianist, and the Girl Guides staged a skit entitled "Nonsense and Such". It was a most enjoyable afternoon.

ST. PETER'S CHURCH

REV. P. A. RICKARD

We are pleased to report that the Good Friday and Easter services were well attended. Two special children's services were held: one on Good Friday morning and one on Easter Sunday morning at ten o'clock.

The regular W.A. meeting was held in the parish hall, March 18th. Mrs. Lyster took charge of the study book period. Congratulations were offered to Mrs. Young on being made a life member. The members were also pleased that Miss Irene Niblett was also honored with life membership. Miss Niblett is the youngest life member in the Diocese. Some discussion was held re social service work and plans were made to carry on some of this work.

The Young Ladies' Group of the W.A. are now busy doing Dorcas Work. The study book "With One Accord" is being taken by different members of the group and all are finding it very interesting.

The ladies of the parish held two very successful teas during the last month — a Leap Year Tea at the home of Mrs. C. H. Harris, and a St. Patrick's Tea at the home of Mrs. A. J. Brown.

Mr. Frank Niblett has been appointed the Vicar's Warden to take the place of Capt. D. C. R. Sims.

We are indebted to Mrs. D. Sims for helping with the music during the illness of our organist and choirmaster.

ST. PAUL'S

We are pleased to welcome the Rev. A. Elliott as Rector and feel that his association with St. Paul's will prove a happy one.

The Good Friday and Easter services were quite well attended, and it was good to have the choir with us again on Easter morning.

The choir is being reorganized under the leadership of Miss Marion Cottle and it is hoped all former members and many new ones will turn out for choir practice.

The W.A. are holding a special meeting on Wednesday afternoon, March 27th, at the home of Mrs. Murray, at which it is hoped the Rev. Elliott and Mrs. Elliott will be present. A congregational meeting will be held in the parish hall at 8 o'clock on the same evening, followed by a social hour. It is hoped that as many parishioners as possible will take this opportunity of welcoming the new Rector and his wife.

The W.A. was represented at the Annual Diocesan Board meeting and interesting reports were given by the delegates at a recent meeting. One of St. Paul's members, Mrs. H. A. Shepherd, was made a life member at the an-

nual corporate communion service held at All Saints'.

St. Paul's Sunday School held its annual sleigh ride on February 28th. Despite the cold evening quite a large crowd turned out, returning to the hall later for cocoa and cookies. The pupils are preparing now for the annual G.B. R.E. examinations and their teachers look forward to many of them competing successfully in these examinations.

ASHMONT

REV. W. DE V. A. HUNT

The heavy shadow of the Cross lay more darkly than ever upon the world on Good Friday of this year, but so much the brighter does the everlasting assurance of Easter shine in the hearts of all faithful Christians.

At the mid-week Lenten services a series of addresses were given on the Lord's Prayer. These were preceded by suitable intercessions based on each of the petitions. On Good Friday the children's service at 11 o'clock was conducted by Miss Bee. One child of four walked in three and a half miles to attend the service. In the evening a devotional service was conducted by the Vicar at which the prayers and hymns and brief addresses were centred upon the Seven Words from the Cross.

The Easter service was well attended as compared with the average Sunday attendance; but the comparison emphasizes the great need for more regular church attendance at all times. If a special effort at Easter is possible, why not the same effort every Sunday? Is God asking too much of us in enthusiasm and time?

The church was beautifully decorated with lilies and daffodils; and a model of the empty Tomb in the children's corner was a further reminder of the significance of this most joyful festival.

At Duck Lake a children's service was held by Miss Davies on Good Friday afternoon. The little school was well filled as many of the parents came with the children. The last two services at this point have been very encouraging.

On Easter Monday a masquerade dance was held in the parish hall. It was a great success and those present seemed to enjoy the evening thoroughly. Next year we hope that more men will be bold enough to don fancy costumes. Four prizes were awarded for the best and most original costumes. These went to Doris Cheshire, Mrs. Horace Smith, Gerald Miller and Winston Stothert.

Rife

The Rife congregation is a very scattered one, and winter makes great inroads on the congregation; so it was good to see some of the Glendon members in church once more on the 17th. A devotional service was held on Good Friday morning, but only seven people were present. Surely we, like the Disciples of old, need the sorrowful admonition "Could ye not watch with me one hour?"

Grand Centre

The logs for the church and vicarage which were cut last winter have now been sawn up and planed, thanks to the efforts of a volunteer

crew; and it is hoped that work on the vicarage basement may be begun as soon as the frost goes out of the ground.

The Palm Sunday service at the Long Lake School was well attended. The service was sung to the accompaniment of a violin in lieu of an organ. At the close of the service the Palm Crosses were blessed and distributed to the congregation.

Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS

A. Y. P. A.

Tuesday 5th March, Mr. Rolsted gave an illustrated lecture on Egypt and Palestine, which was greatly appreciated.

On Saturday 16th March we were privileged to have with us Mr. Garth Walker, delegate to the Youth Conference in Amsterdam last year. He gave a most interesting illustrated address, after which there was a social gathering and "sing-song" in the Rectory.

On Sunday morning we had corporate communion at 8.30 with a good attendance of young people.

By Sunday afternoon some more young people from the Diocesan Council of the A.Y.P.A. had arrived and they, with our own, formed a discussion group which resulted in some revision in our own organization.

At the evening service Mr. Walker spoke, touching on phases of the Youth gathering in Holland, when representatives from nearly every country in the world attended. We listened eagerly, for Garth has a quiet direct way of telling things which makes the future look more stable because Youth is not all careless and cynical.

Thank you all, very much.

Easter

People remarked "it doesn't seem a bit like Easter this year" — yet Good Friday came, and we went to church to hear once again of Christ's magnificent victory over Death. The Cross is a symbol of Life and Triumph.

The Easter Sunday services were well attended. Going into church from the wind and snow, one felt that it was Sanctuary indeed. The flowers were beautiful, "thank you" to friends. One of the morning hymns finished with "Jesus, unchangeably the same" — one couldn't help thinking of the solid truth of it. His teachings, lived out, would answer our own prayer of "Thy Kingdom come on earth".

The evening service was beautiful. By then no one spoke of not feeling like Easter. "Jesus Christ is risen today." The congregation, the sermon, the singing, all one in making the fact of His glorious resurrection ring once more through the ages, to live in the hearts of men for ever. "Jesus, unchangeably the same."

The Boys' Choir

A word of appreciation should be given to these lads. They sang an anthem, Peter Gorovich taking the solo. Everyone enjoyed it so very much, and we are looking forward to hearing them again soon. Our Rector's patience and perseverance was amply rewarded. And thank you, to parents who have been so interested.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The congregation for the service Easter Sunday was much smaller than usual, due to the stormy weather and snow-filled roads, but those who could attend enjoyed a bright hearty service. The newly formed junior choir assisted with the singing for the first time, and rendered very sweetly the anthem "Lead me Lord".

Mrs. A. Birchall and Mrs. C. T. C. Roper attended the Diocesan annual meetings of the W.A. in Edmonton and presented their reports at the meeting held at Mrs. R. H. Inglis' on March 14th. Both delegates enjoyed the meetings and tried to pass on some of the inspiration they had gained.

ST. MARK'S HARDISTY

THE REV. P. DISNEY

It was unfortunate that the weather man had to play such tricks on us at Easter. Easter Day was the worst Sunday of the year from the point of view of road conditions, the country roads being blocked with snow-drifts. This of course had an adverse effect on congregations, which were smaller than either last Easter or the Easter before. There was however a goodly number of communicants at the early service, in spite of a cold morning—in fact the largest number of Easter communicants for a number of years. There are unfortunately still some who do not manage to make their communion on Easter Day. We hope they will take the earliest opportunity to "draw near with faith, and take the Holy Sacrament to their comfort". Christian worship reaches its height in the "holy fellowship" of that service.

It is good to be able to report that Good Friday was better observed than for some years. Remembering the inclemency of the weather and the fact that people were still suffering from election excitement, this was particularly gratifying.

Hardisty was greatly shocked at the sudden death of Mr. Hiram Brodie Wood, one of the old-timers who had helped build the town. Mr. Wood assisted in the building of St. Mark's Church in the year 1907. He made and donated the prayer desk which is still in use. For a number of years he served as church warden. He was with us at the annual meeting on January 23, and left a few days later to visit his daughter, Mrs. Trendall, in Edmonton. To his daughters, Mrs. Barnecut and Mrs. Trendall, and to his sisters, Mrs. Webb, Mrs. Wensley and Mrs. Dickson, we extend our deepest sympathy, and our prayers that the Easter assurance of Life will turn their sorrow into joy.

Beginning on April 7th, at the Holy Communion

ion service on the first Sunday of each month, a series of sermons will be given on "The Koinonia". "Koinonia" is St. Paul's word for the Holy Communion, and the aim of these sermons will be to lead the worshipper at the altar to a deeper and fuller spiritual experience, as well as an increased appreciation of the tremendous significance of "this our sacrifice of praise and thanksgiving". Might I take this opportunity to remind St. Mark's parishioners of the 8.30 celebration on the third Sunday of each month? During the winter, attendance at this service is often very small, but with the coming of spring and warmer weather, we expect to see an improvement.

Hardisty raised \$8.85 in response to the special appeal of the M.S.C.C. Thanks are due to all those who responded.

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

As at Hardisty, bad weather and impassable roads decreased the Easter congregations, so that there were fewer people in church than for three years at Easter. An earlier celebration of the Holy Communion was again held before the 11 o'clock service, and there was a very slight increase in the number of communicants. On Good Friday the congregation was not as good as it should have been, even taking into account the unseasonably cold weather. We want to express our thanks to those country church people who, being unable to come in for Easter, sent an Easter offering by mail. We also would like to thank those who contributed to Hughenden's collection of \$4.50 for the M.S.C.C. special appeal. Money is not plentiful in Hughenden, and these contributions must in some cases have entailed real sacrifice.

To the intent that those "who are partakers of the holy communion" may they more truly "be fulfilled with heavenly grace and benediction", a series of sermons, similar to those being given in Hardisty, will be begun on April 28, and continued thereafter on every fourth Sunday of the month for several months.

Hughenden's delegates to the annual W.A. convention in Edmonton report an interesting and inspiring time. These meetings with other church workers from different parts of the diocese come all too seldom. It is good indeed to be lifted at times above the level of parochial cares, and catch a vision of the greater church at work extending the Incarnation. It sends us back to our own parish with a greater will to extend the Incarnation in our own town, village or community.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

We are holding our services in the parish hall, as the church is undergoing extensive repairs and improvements. A great deal of progress has been made, and it is our hope that the church will be completed by Sunday, April 14th. The church will be much more attractive than previously, and a new furnace has also been installed, as well as cathedral glass in all

windows. The vestry is to be enlarged to three times its former size, and will serve as a robing room for the choir. The committees appointed have given much time and thought to the alterations, and we are sure their efforts will be well rewarded.

The Woman's Auxiliary held a special tea last month which was exceptionally well patronized by the public. The proceeds have been set apart for something special within the church.

Our Easter services were well attended, and the hall beautifully decked with flowers on Easter Day. The Sanctuary Guild had also been busy, and presented us with a lovely white altar frontal.

It has become an established custom now for a "bee" to take place every Easter Monday for church or hall improvement, and an enthusiastic band of workers toiled all Monday last on the church pews.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

St. Mary's Church was also completely redecorated last month in time for Easter. An industrious work party cleaned the church thoroughly, and then varnished the whole of the interior, making a marked improvement in every way. We hope to do the parish hall shortly, also.

The Woman's Auxiliary held the usual St. Patrick's tea in Reid's hall, and a large number patronized the event.

The Sanctuary Guild has arranged a tea at the home of Mrs. Addinell on Friday, 5th April.

LEDUC AND MILLET

THE REV. A. E. ELLIOTT

We regret the passing of two friends of the church in this parish since the last issue of the "Messenger". At Leduc on 9th March, Louise Ann Wilkinson, aged 90, entered into her rest quite suddenly and without any previous sickness. She leaves a host of friends and relatives who will miss her for a long time. On 21st March, Jessie Heslup, who had been ill for several months, passed away in the Alexandra Hospital, Edmonton. Mrs. Heslup was a past president of the Millet W.A. and had done much good work for her church. We extend to Mr. Heslup and his family the sympathy of the church members.

Easter weather was not kind to us this year. Cold and stormy weather diminished our usual Easter congregation at St. John's, Millet, where none of our country members were able to attend. At St. Paul's, Leduc, the morning service was well attended but the number at Evensong was disappointing.

On Thursday, 28th March, the Junior W.A. of St. Paul's attended the annual service and rally and presentation of prizes, badges and banners, held this year at Christ Church. The branch enjoyed it all and were delighted to bring home with them the banner given to branches outside the city competing in oral examinations. This honor they are glad to share

with Tofield, each keeping the banner for six months.

A committee of the vestry of St. John's, Millet, have undertaken to raise the necessary funds for the maintenance of the church. This is good news indeed and we wish them all success in the task they have agreed to take over. If it works out as it is hoped there will be rejoicing all round.

We were glad to welcome on 10th March to both St. Paul's and St. John's, Mr. Garth Walker, a delegate to the Amsterdam Conference last year. Mr. Walker gave a very interesting account of his experiences, the Conference itself and the ideals behind the movement.

Rural Deanery of Pembina

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

Looking Back on Holy Week and Easter

With the compliments of New Brunswick, the blizzard which kept me digging and pushing through Holy Week and over Easter Day was bound to affect attendance at services, since so many country trails drifted in. I am bound to say, however, that some of the faithful succumb too readily to a spot of rain or a snowstorm. The fact that I have so often to dig and push my way in to the congregation suggests that the congregation might dig and push its way in to me occasionally. On Easter Day a truck with four persons aboard, plunged and pitched through the snowstorm from away south of Duffield to the Easter service at Wabamun. From which incident we might all learn something. Two of the party were grandparents.

Somewhat grimly, and with the feeling of "well, here goes" I made all my four appointments on Good Friday, namely: Wabamun (4 feet of drift-snow between church and house); Duffield, Rexboro and Entwistle. I had been showing lantern-slides of the Life of Christ on evenings in Holy Week at Duffield, Wabamun, Seba and Rexboro.

Everywhere one heard election talk, and I grew heartily sick of it. Did you ever read Dickens' account of the Eatanswill elections in "Pickwick Papers"?

Still in prospect is the Easter corporate communion for our people in the west end of the mission, to be held Low Sunday, at St. Peter's, Entwistle.

At festal evensong in Wabamun on Easter Day, the church was well filled in spite of the disagreeable weather. Vested priest, acolytes, and crucifer, candlelight and daffodils, were part of a memorable Baptismal service, for which the candidates had been preparing for many months. Their names: Alice Winifred Shaw, Mildred Roslund, Charles William Gold, Warren Wilfred Shaw, Ralph Colin Shaw, Roland Grant Shaw. Five of the number should be ready for confirmation by Whitsuntide. One is a Jew.

Holy Week and Good Friday collections amounting to about \$3.00 goes to Jewish Mis-

sions of our church, and \$10.00 has been contributed by the Wabamun Mission to the Western appeal.

EDSON AND ST. PAUL'S MISSION

REV. T. J. MATTHEWS

"Nineteen hundred years ago, Peace arose from war, Christ overcame the sins of man. We of the twentieth century are living through our Good Friday. Saturday must come with its remorse and sorrow. But beyond the mists of a new day lies a living Saviour, the Prince of Peace who waits to enter the hearts of all men everywhere, if they will have Him. As we "keep the Feast" this Easter in worship and prayer, let us open our hearts to Him that He may reign in us and through our lives bring peace to a distracted world." Rev. T. J. Matthews, from Easter letter to parishioners.

The Lent sewing meetings of the W.A. were concluded with an afternoon at the home of Mrs. McPherson. The W.A. did part of the catering for a curling party.

Special services for Lent were attended usually by a handful of women. Political meetings have, in some cases at least, been more than crowded; yet an increasing number of people have lost faith in politics and politicians. Our politicians back their platform by the utterance of Christian principles, yet some of them take up two-thirds of their time by hurling abuse at their opponents. But Easter is always another beginning.

"Man struggles onward . . .

Into the light,

The indescribable freshness of morning,

Where the triumphant banners of the dawn,

The songs of hidden birds,

Herald the eternal miracle of day."

A wedding of much local interest was solemnized to-day at St. Catherine's Church, when Esther Harrison, daughter of Mr. and Mrs. Geo. Harrison, very well-known old-timers here, and Jim Iverach, of the Imperial Bank, were united in Holy Matrimony. In spite of bad weather, people turned out in great numbers to the beautiful service. After the wedding a reception was held in the parish hall, which was decorated very prettily for the occasion. The whole parish will join in wishing Esther and her husband every happiness in the future.

ONOWAY

MISS ONIONS AND MRS. MACHIN

We were fortunate in having the Rev. Colin Cuttall to take our Thursday evening services during Lent. He gave an instructive and interesting course on the Eucharist, and these services were well attended. We hope Mr. Cuttall will come to Onoway again before long.

The W.A. — Miss Esther Turnbull and Mrs. Kettle attended the Diocesan W.A. convention as delegates and our president, Mrs. Salter and Miss Onions were present for one day. Miss Turnbull gave a very interesting report on the convention at our last meeting.

We are very glad to welcome Miss Walker, one of our members, on her return from a visit to England.

St. Peter's Brookdale

We have received some very nice gifts for the church — an organ, from the Toronto Diocesan W.A., a litany desk from the Onoway Sunday School, a promise of some prayer books from the Edmonton W.A., and a stove from Mr. Armistead of Onoway. We are extremely grateful for these gifts and feel very fortunate to have got so far towards furnishing our church.

Mrs. Gonnet, president of the W.A. was able to attend the convention again this year.

The children's mid-week services held during Lent were very well attended.

Calahoo

Our little church has been moved on to the piece of ground which Mr. Shand very kindly gave us, and now that we own the building and the land the congregation is enthusiastically planning further improvements.

If any member of the congregation either at Onoway or any of the country points have not yet given in their Lent boxes, we shall be grateful if they will do so without delay.

ST. MARY'S, JASPER

THE REV. CANON A. McCOMAS

The Young People's Club is meeting in the hall at 8.00 p.m. every second Monday.

We would welcome more members.

Gwen Richardson, as president, and Secretary-Treasurer Stewart McKenzie, can supply all information.

Easter Day in Jasper was fine and sunshiny until about 6 p.m. when a light snowfall mantled once more everything in white. The services of the church were well attended on the whole, and the two dominant notes of Victory and Joy were emphasized throughout. The Little Helpers' service held at 3.30 p.m. was extremely well attended and the behaviour of even the tiny ones was exemplary. Each child was given an Easter Egg after the service by the superintendent, Mrs. Jackman.

We are glad indeed to have our organist, Mr. J. B. Snape, back again and his vacation of three weeks on the Pacific coast seems to have done him much good, giving him a rest and change. Both Mr. and Mrs. Snape report having had an enjoyable holiday. We are very grateful to Mrs. Edenborough and also Mrs. Heckley for their kindness in playing the organ during Mr. Snape's absence.

The Easter Sale, under the direction of the W.A. was a great success. The attendance was good and the amount realized was satisfactory. The sale and afternoon tea was at Mrs. Jackman's home by her most kind invitation, being held on Easter-eve, from 3 to 6 p.m.

Our Bishop's recent illness caused us much anxiety during the past fortnight. We hope and pray he is steadily regaining his health and strength and will soon be able to leave the hospital. Our prayers, on his behalf, are still needed.

In the near future we anticipate a visit to the parish from Rev. A. H. Priest, western secretary of the G.B.R.E. We expect him to be with us on Sunday, April 7th.

Rural Deanery of Mainwright

HOLY TRINITY, TOFIELD

THE REV. N. BURGOMASTER

The Senior W.A. monthly meeting was held at the home of Mrs. Hicks on March 14th. Including members and visitors there were eighteen present. Arrangements were made for the holding of the usual spring tea. Mrs. Bailey was appointed social service secretary. Among other business, it was decided to pay the first quarter's apportionment. Dues, donations and travelling basket receipts amounted to nearly eight dollars. Mrs. Lancaster of Lindbrook handed in a lovely woollen quilt to be sold for W.A. purposes. Eight W.A. ladies scrubbed, polished, waxed, and generally cleaned the church for Easter on Thursday, March 21st. Mesdames Barden and Robinson and Miss Leda Baptist were delegates and Miss Edith Robinson was a visitor at the annual convention held in Edmonton on March 6th, 7th and 8th.

The Junior W.A. meetings were held regularly throughout the month except during convention week. The Diocesan examination on the study book was written at the church hall on March 16th. The Juniors are hoping, weather permitting, to attend the rally at Christ Church in Edmonton on March 28th.

Services have been held regularly. Attendance on Sundays has been good. While the numbers were less at the Lenten services during Holy Week, all who availed themselves of the opportunity of attending were amply repaid by the help and interesting addresses given.

The offerings at the mid-week Lenten services were given to the M.S.C.C. special appeal fund.

The Good Friday service, 12 to 3 p.m. was well attended, 29 being the total number in attendance, most of whom remained for the entire service. The whole service, including prayers, hymns and meditations, was beautifully taken and must have entailed a good deal of preparation by our Vicar. "It was the sixth hour and darkness covered the whole earth until the ninth hour."

Offering for the church's work among the Jews.

At choral Eucharist on Easter Sunday there were thirty-five communicants, and at Festal Evensong there were thirty-three present. The choir rendered special music under the direction of Mrs. McCarthy, organist.

During the Lenten season the Young People of the church, under the direction of Rev. N. Burgomaster, had "Education" as their topic for discussion. At the first meeting Rev. Burgomaster led the discussion with a talk on "Education". At the second meeting a talk on "Education from a Teacher's Viewpoint" was given by Miss Isabel Robinson. At the third meeting a talk on "Education from a Student's Viewpoint" was given by Colgan Curlett.

At this time thanks are due Mr. John Parscliffe for the new candlesticks which are turned

in oak, and also to Mrs. Sinclair who donated the candles.

Special mention should also be made of the palm kindly donated by Rev. Burgomaster for use in the church on Palm Sunday. Adults and children all received a palm in the form of a cross — this being a new innovation at our church, as generally speaking, we had to content ourselves with pussy-willows on Palm Sunday.

ST. THOMAS', WAINWRIGHT; ST. MARY'S, IRMA; ST. MARGARET'S DISTRICT; BATTLE HEIGHTS

Since the last report from this parish, ten of the women from the three "points" have attended and returned from the W.A. annual gathering. They were all greatly inspired. They saw afresh the magnitude of the part of the Kingdom of God to which they belong. They rejoiced to experience again the fellowship of Christ along with the many other women from all over the diocese. Could we not widen that circle of inspiration within our deanery of Wainwright? Is there not the interest and enthusiasm within our deanery sufficient to warrant the formation of a W.A. deanery of Wainwright?

The A.Y.P.A. at Wainwright has finished the first period of its planned programme and everyone seems to be finding that we have struck on the right vein that appeals to the needs of all our members. Keep up the good work.

Although winter has again tightened its grip around this part of the world, we are glad to report that all the "points" within this charge were visited on Easter Day. Mr. V. Cowley kindly helped the rector to reach all the out-stations. It was a bit rough in spots, but it was ever so, worth while. Those who attended the services found some of the Victory of the Risen Lord within their lives. The words of St. Paul "Thanks be to God which giveth us the Victory, through Our Lord Jesus Christ", seemed to be the words on the lips of many.

A record-breaking vestry meeting was held at Irma. "Short, snappy, and to the point" seems to describe it. It didn't last an hour, and yet a lot of necessary things were discussed and decided upon.

The Junior Girls' W.A. has a change to report. The inflow of a number of younger girls into the J.W.A. has made for a wide spread in the ages of the girls. And with the proposed badge system, this makes for certain difficulties in carrying out an effective program. It was decided to divide the girls; leaving the older girls under the leadership of Mrs. Sharp; and the younger girls under the supervision of Miss Audrey Greer. We will be watching the progress of these two groups, especially as they work out their new badge system that has become an important part of the Junior organizations of the W.A.

The Church Boys' League continues to flourish. The rector is not only the local leader, but

he has also accepted the responsibility of the diocesan secretary of the C.B.L. The purpose of this is to organize the C.B.L. within the diocese. Wainwright C.B.L. has become branch Number 1 within the diocese.

Through these columns, we of the parish of Wainwright wish to express our sympathies and prayers for our Bishop at this time of his illness. We want him to know that our loyalty and prayers are his.

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

The congregations at Viking, Mooreville and Iron Creek had the pleasure of welcoming Canon Tackaberry on a Sunday in February. We are very grateful to Canon Tackaberry for his visit to our parish.

The parish hall has been redecorated, walls and woodwork cleaned, new blinds and curtains on the windows. The improvement in the building is much appreciated by everyone. We are most grateful to Mr. and Mrs. Clarke and others who assisted in making this possible.

In spite of the very bad roads, the annual Easter tea sponsored by the W.A. was very well patronized. Mrs. Walters was in charge of the tea tables and Mrs. Clark the sale of home cooking.

There has been much sickness in the parish during the past month. Mrs. Riley, who has been in the Viking hospital for several weeks, is once more able to be up for a short time each day. All are glad to know that Mrs. Riley hopes soon to be able to return to her home.

The Good Friday service from 12 to 3 p.m. was as usual very well attended. The incumbent conducted the service, speaking on "The Seven Last Words of Our Lord".

A group of church people at Rodino produced a very enjoyable mystery play "The Scarecrow Creeps" in the Rodino hall recently. Mrs. H. Rayment directed the players. A large audience testified by their response to their appreciation of the work of the company.

On Easter Monday Mr. Albert Loades and Miss Clara Ambler were united in marriage at a very pretty wedding in St. Matthew's Church. Miss Violet Loades and Miss A. Lattner were bridesmaids, while Mr. W. J. Ambler and Mr. Cecil Runyon acted as groomsmen. Mr. Holt of Irma gave Miss Ambler away. The church was filled with friends of the bride and groom. Later about fifty guests were entertained at dinner at the Viking Hotel.

On Maundy Thursday Mr. Thomas Milne of Viking was buried from St. Matthew's Church. The whole community was deeply shocked at Mr. Milne's sudden death. Our sympathy goes out to the widow and children, his mother, father, and sisters. A number of friends of the late Mr. Milne drove up from Edgerton to be present at the funeral service.

As soon as the roads are open for travelling again, services will be resumed at Rodino, Metropolitan, and other country points which we have not been able to visit lately.